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Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XVIII
(ARABIC MSS.)

QURANIC SCIENCE
PART I

Prepared by
MAULAVI MUINUDDIN NADWI

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P R E F A C E

THE present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, Bankipore, is the first of two volumes that are to be devoted to Arabic works relating to the Quranic Science, a branch of Arabic literature in which the Library is well represented.

The Library is especially rich in fine copies of the Qurân, some of them from the pens of famous calligraphers, as for instance, Yâqût al-Mustaʿsimî, Mîr ʿAlî al-Kâtib at-Tabrizî, ʿAbdalbâqî Haddâd, Qâdî ʿIsmatallâh Khân, and ʿIsmatallâh Yâqût Raqam. One copy of the Qurân (No. 1204), arranged according to the chronological order of revelation, and containing two additional Sûrahs, deserves special mention.

The present volume contains notices of 206 MSS., arranged under the following headings:—

The Qurân.

Various Readings of the Qurân.

Orthography of the Qurân.

Pronunciation of the Qurân.

This volume, like vols. xii and xv, is the work of Maulavi Muinuddin Nadwi, and it will be found that the high level of scholarship reached in those two volumes has been well maintained in this later one. Most encouraging to the Maulavi has been the praise extended to him by eminent scholars in India and abroad.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and most worthy of attention:—

No. 1118. A very fine and exceedingly valuable copy of the Qurân, from the pen of Yâqût al-Mustaʿsimî, the celebrated calligrapher of Bagdâd.

No. 1127. A roll of very thin and fine parchment, containing the whole Qurân.

No. 1132. An extremely valuable and very splendid copy of the Qurân, which was once purchased by Mîr Mannû, the Governor of Lahore, for Rs. 3,070.

- No. 1171. A very fine and beautifully written copy of the Qurân in 30 foll., from the pen of 'Abdalbâqî Haddâd, the celebrated calligrapher of Harât.
- No. 1172. A richly illuminated pocket-Qurân, from the pen of the same 'Abdalbâqî Haddâd.
- Nos. 1179-1181. An exceedingly valuable and very splendid copy of the Qurân, from the pen of Qâdî 'Ismatallâh Khân, a calligrapher of great reputation and skill; complete in three separate volumes.
- No. 1183. An elegant copy of the Qurân, from the pen of 'Ismatallâh, a calligrapher of considerable reputation, who flourished in the time of Nawwâb Shujâ'addawlah of Audh.
- No. 1184. A very fine copy of the Qurân, from the pen of Shaikh 'Abdalmajid, the son of Mullâ Ahmad Jiwan, the tutor of the Emperor Aurangzib.
- No. 1198. A very splendid and exceedingly valuable copy of the Qurân, prepared for Bâdshâh Begam, the mother of Âsafaddawlah of Audh.
- Nos. 1211-1212. A very rare and old copy of the first two parts of Abû 'Alî al-Fârisî's Kitâb al-Hujjah, bearing notes by several eminent scholars, including Tâjaddîn al-Kindî.
- No. 1213. A rare copy of Ibn Jinnî's Al-Muhtasib, dated A.H. 1068=A.D. 1657.
- No. 1235. A very old and remarkable copy of Abu't-Tâhir Ismâ'il as-Saraqustî's Kitâb al-Unwân, transcribed by 'Abdalqawî al-Anmâtî, a great Qurân-Reader of Egypt, in A.H. 632=A.D. 1234.
- No. 1236. A very rare and fairly old copy of Ibn Siwâr al-Baghdâdî's Al-Mustanîr.
- No. 1239. A very old copy of 'Iqd al-La'âlî, transcribed from the author's original draft by his pupil, Shihâbaddîn Ahmad al-Abyârî, in A.H. 716=A.D. 1316.
- No. 1240. A very old and remarkable copy of Nukat al-Amâlî, dated A.H. 716=A.D. 1316, bearing a note by the celebrated traditionist Ibrâhîm al-Qalqashandî.
- No. 1242. A rare and old copy of Muṣṭalîḥ al-Ishârât, dated A.H. 787=A.D. 1385, and collated with the author's original draft.
- No. 1281. A very old and remarkable copy of As-Sakhâwî's Al-Wasilah Ilâ Kashf al-'Aqilah, dated A.H. 807=A.D. 1405, which once belonged to Mulla Alî al-Qârî, a distinguished scholar of Harât, and then to the library of 'Abdarrahîm Khân Khânân, the first prime minister of the Emperor Akbar.

No. 1283. The unique copy of *Rawdat at-Tarâ'if*, dated A.H. 726 = A.D. 1325, bearing the author's autograph note to the effect that the MS. was read in his presence.

I would take this opportunity of recording our gratitude for the valuable help rendered in the work of compiling the Bankipore Catalogue by the late Mr. E. A. Horne, who kept up his old association with the Library, and especially with the Cataloguing work, even after leaving Patna for Aligarh. Under his supervision the preparation of the Catalogue of the Arabic MSS. progressed so rapidly, that the whole Catalogue is now nearing completion. The present volume was revised by him in manuscript; while Dr. Azimuddin Ahmad very kindly read it in proof.

J. A. CHAPMAN

Butler Palace, Lucknow.

June 28, 1930.

TABLE OF CONTENTS



Nos.		PAGES
1116-1210	The Qurân	1-48
1211-1278	Various Readings of The Qurân ..	48-132
1279-1288	Orthography of The Qurân ..	133-144
1289-1321	Pronunciation of The Qurân ..	144-187

ARABIC MANUSCRIPTS.

QURANIC SCIENCE.

THE QURÂN.

No. 1116.

fol. 256 ; lines 20 ; size $3\frac{1}{2} \times 2\frac{3}{4}$; $2\frac{1}{2} \times 2\frac{1}{4}$.

القرآن

AL-QURÂN.

A very old pocket-Qurân.

Written in small and close Kûfi, with vowels marked by red dots. The titles of the Sûrahs are in thick Kûfi, sketched in black and filled with gold. The *Rukû'* (section) is marked by a marginal ornament. Slightly worm-eaten and water-stained. Fol. 256^b has been rendered quite illegible. The first three folios are supplied by a later hand.

Not dated ; probably 9th century.

No. 1117.

fol. 1 ; lines 8 ; size $6\frac{3}{4} \times 4\frac{1}{4}$; $4 \times 2\frac{1}{2}$.

The Same.

A leaf of the Qurân pasted on a rectangular piece of glass. It contains verses 35-38 of *Sûratu Ibrâhîm* (chapter xiv).

Written in thick Kûfi, with vowels marked by red dots.

Not dated ; probably 9th century.

VOL. XVIII.

No. 1118.

fol. 499 ; lines 9 ; size $10\frac{1}{4} \times 6\frac{3}{4}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

An extremely valuable and very fine copy of the Qurân, from the pen of Jamâladdîn Abu'd-Durr Yâqût bin 'Abdallâh, surnamed Al-Musta'simî, a calligrapher of the highest repute and skill. It was he who improved the form of the Arabic character after Ibn Bawwâb (*d.* A.H. 423=A.D. 1032), and rendered it more regular and simple. According to the author of *Tadkirah-i-Khushnawisân*, it is his system (of written characters) which is yet followed ; but none has ever reached or pretended to reach his pitch of excellence. Amîn Aḥmad Râzî (*d.* A.H. 1002=A.D. 1593), in the *Haft Iqlim*, p. 117, tells us that, in his time, a specimen of Al-Musta'simî's writing was as rare and precious as a gem. He lived in Bagdâd, where he died in A.H. 698=A.D. 1298. See Al-Khamîs, vol. ii, fol. 222^b ; *Dustûr al-'Ilâm*, fol. 155^a ; *Tadkirah-i-Khushnawisân*, p. 24 ; and Brock., vol. i, p. 353. See also *Muġmal Faṣihî*, fol. 199^b, where it is stated that he died in Rabi' I, A.H. 697=A.D. 1297.

Written in a very fine, small, closely written and fully vocalised Naskh, within gold and blue ruled borders ; the first, the middle and the last lines of every page being in a very beautiful large Ṣulṣ character, enclosed by illuminated borders of floral design. The titles of the Sûrahs, including the number of verses contained in each Sûrah, are written in elegant Raiḥân, in gold. The verses are divided by gold roses. The first two pages are richly illuminated.

Nine folios, after fol. 313, containing the last 19 verses of the *Sûrat an-Naml* (chapter xxvii) and the first 75 verses of the *Sûrat al-Qiṣaṣ* (chapter xxviii) are wanting.

The colophon, written within illuminated borders, runs thus :—

كتبه العبد الفقير الى الله الغنى ياقوت المستعصي في اواخر شهر
رمضان المبارك من سنة ثمان وستين و ستمائة حامدا على نعمه و مصليا
على نبيه محمد و آله و مسلما كثيرا *

Dated A.H. 668=A.D. 1269.

The title-page contains a seal, bearing the name of Zibaddawlah Murîd Khân, dated A.H. 1170=A.D. 1757.

No. 1119.

fol. 12 ; lines 11 ; size $10\frac{3}{4} \times 7$; $7\frac{1}{2} \times 5$.

The Same.

The fifth *Juz* (part) of the Qurân.

Written in a very excellent, closely written and fully vocalised Naskh, within gold and coloured ruled borders ; the first, the middle and the last lines of every page being in a large and very beautiful Sulṣ character. The first page is richly and tastefully illuminated. The verses are separated by gilt circles, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated ; probably 14th century.

No. 1120.

fol. 464 ; lines 15 ; size $14\frac{1}{2} \times 10$; $11\frac{1}{2} \times 6\frac{3}{4}$.

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in a distinct and bold character, intermediate between Kûfi and Naskh, within black and double red ruled borders. The vowel-markings are somewhat peculiar. A small circle is used for *Jazm*. The signs of *Waqf*, *Waṣl*, *Imâlah*, etc., are supplied in red. The beginning of each *Juz* is written in gold, and marked in the margin by a conical ornament. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and the number of verses contained in each Sûrah, are in gold, within illuminated borders. Marginal ornaments are employed to mark the end of the first quarter, half and third quarter of each *Juz*. The verses are separated by yellow roses. The word *all* is always in gold.

The interlinear Persian version is written in fair Naskh, in red.

Fol. 1-52 are supplied in a later hand.

Not dated ; probably 14th century.

An '*Arddidah*, dated A.H. 989=A.D. 1581, is found at the end.

Fol. 382^a contains a seal bearing the inscription.....
بند درگاه نامر, dated A.H. 993=A.D. 1585.

No. 1121.

fol. 33 ; lines 7 ; size 15×10 ; $9\frac{1}{2} \times 6$.

The Same.

A very short fragment of the Qurân, containing verses 25-143 of *Sûrat an-Nisâ'* (chapter iv).

Written in elegant, large and fully vocalised Naskh, within gold and black ruled borders. The verses are divided by beautifully illuminated circles, while conical and oblong marginal ornaments, enclosing the words خمس and عشر, respectively, are employed to mark the end of every five and ten verses.

Not dated ; probably 15th century.

No. 1122.

fol. 57 ; lines 5 ; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7 \times 4\frac{3}{4}$.

The Same.

A fragment of the Qurân, extending from the 32nd verse of *Sûrat az-Zumar* (chapter xxxix) to the 46th verse of *Sûratu Hâ Mim* (chapter xli).

Written in a very elegant, large and fully vocalised Şulş, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are separated by gilt roses, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated ; probably 15th century.

No. 1123.

fol. 206 ; lines 13 ; size $14\frac{3}{4} \times 11$; $13\frac{1}{2} \times 9\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version ; complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i), and breaking off abruptly with the following words of the 4th verse of *Sûratu Maryam* (chapter xix):—

قَالَ رَبِّ اِنِّى وَهَنَ الْعَظْمُ مِنِّى وَاسْتَعَلَ الرَّاسُ شَيْئًا وَّ لَمْ اَكُنْ
بِدُعَائِكَ

No. 1124.

fol. 210 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 4th verse of *Sûratu Maryam* (chapter xix), and extending to the end of the Qurân.

Both volumes are written in fair, large and fully vocalised Naskḥ, within double red ruled borders.

The interlinear Persian version is written in small and cursive Naskḥ.

Dated Friday, the 18th Du'l-Qa'dah, A.H. 872=A.D. 1467.

Scribe : احمد بن محمود بن فضل الله بن شمس الدين بن احمد ساماني.

At the end is a note, dealing with the method of consulting the Qurân for omens.

The MS. was presented by Shah Muḥammad Kamâl of Patna on the 8th June, 1916.

No. 1125.

fol. 403 ; lines 15 ; size $2\frac{1}{2} \times 2\frac{1}{2}$; $2\frac{1}{4} \times 1\frac{1}{4}$.

The Same.

A very small pocket-Qurân.

Written in elegant, small, closely written and fully vocalised Naskḥ, within gold and black ruled borders. The beginning of each *Juz* is written in gold, and marked by marginal ornaments. The

titles of the Sûrahs are in gold on a blue ground. The verses are separated by gilt circles. Water-stained and slightly worm-eaten.

Foll. 1-2, 10, 50-51, 119, 244-245 and 339 are supplied by a later hand.

Not dated ; probably 15th century.

No. 1126.

foll. 439 ; lines 17 ; size $2\frac{1}{2} \times 1\frac{1}{2}$; $1\frac{1}{2} \times 1$.

The Same.

A very valuable and fine pocket-Qurân.

Written on gold-sprinkled parchment, in a very minute but fully vocalised and elegant Naskh, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in Şulş, being in white on a gold ground. The verses are separated by gilt circles.

Not dated ; probably 15th century.

No. 1127.

A roll of very thin and fine parchment 52 feet long and $3\frac{1}{2}$ in. wide.

The Same.

An exceedingly valuable copy of the Qurân.

Written in a very minute Naskh, within gold-ruled borders ; with an illuminated frontispiece.

Not dated ; probably 15th century.

No. 1128.

foll. 381 ; lines 11 ; size $12\frac{3}{4} \times 9$; $8\frac{1}{2} \times 5\frac{1}{4}$.

The Same.

A very elegant copy of the Qurân.

Written in excellent, closely written and fully vocalised Naskh within gold and blue ruled borders ; with a double-page 'Unwân.,

The first, middle and last lines of every page are in large *Ṣulṣ*. The titles of the *Sûrahs* are in gold within illuminated borders. The verses are separated by gilt circles; while marginal ornaments, circular and conical, respectively, are employed to mark the end of every five and ten verses. The beginning of each *Juz*, in some cases written in gold, is marked in the margin by an oblong ornament.

Dated Saturday, the 30th Rajab, A.H. 901 = A.D. 1496.

Scribe : أحمد بن محمود الحلاق.

No. 1129.

fol. 445; lines 17; size $5\frac{3}{4} \times 3\frac{1}{2}$; $3\frac{1}{4} \times 2\frac{3}{4}$.

The Same.

Written in a character intermediate between *Kûfi* and *Naskh*, within gold and black ruled borders. The word *الله* is always in red. The beginning of each *Juz* is written in light blue, and marked in the margin by a conical ornament. The titles of the *Sûrahs* are in red on a gold ground; but in some cases the spaces have been left blank. The verses are divided by gilt circles, while the *Rukû'* (section) is marked in the margin by a larger illuminated circle. Fol. 1^b, 2^a, 219^b, 220^a, 444^b, and 445^a are richly illuminated.

Not dated; probably 16th century.

The MS. was presented to the library by Sayyed Şafdar Nawwâb of Patna.

No. 1130.

fol. 107; size $1\frac{3}{4} \times 1\frac{3}{4}$; $1\frac{1}{4} \times 1\frac{1}{4}$.

The Same.

A very small pocket-Qurân.

Written on hexagonally cut pages, in a very minute and rather cursive *Naskh*. Every page is divided into eleven compartments, each containing a verse of the Qurân; written alternately in red and black. Numerous folios seem to be wanting, *passim*.

• Not dated; probably 16th century.

No. 1131.

fol. 200 ; lines 15 ; size $4\frac{1}{2} \times 2\frac{3}{4}$; $2\frac{3}{4} \times 1\frac{1}{2}$.

The Same.

A pocket-Qurân.

Written in elegant, small, closely written and fully vocalised Naskh, within gold-ruled borders ; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by red dots. A seriously damaged and dilapidated copy.

Not dated ; probably 16th century.

No. 1132.

fol. 232 ; lines 15 ; size $13\frac{1}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

A valuable and splendid copy of the Qurân.

Written in elegant, closely written and fully vocalised Naskh on thick paper, within gold and coloured ruled borders. The MS, opens with a double page, containing *Sûrat al-Fâtîhah* (chapter i). written in Şulş, white on a gold ground, and enclosed within richly illuminated borders. The margins of the next two pages are covered by elaborate and rich ornament, while the interlinear spaces are filled with a floral design in colours, and underneath it a gold line. The titles of the Sûrahs are in beautiful Şulş, white on a gold ground, but in some cases black on a blue ground. The verses are separated by gilt roses. Marginal ornaments, oblong and octangular, respectively, are employed to mark the end of every five and ten verses.

The last four pages contain a Persian poem, entitled فالنامه، كلام الله المجيد dealing with the method of consulting the Qurân for omens, beginning as follows :—

هر که از قرآن کشاید فال خویش
بی شکى واقف شود از حال خویش

The poem is written in a very elegant Nasta'liq, one line in gold on a blue ground and the next in white on a gold ground, the whole enclosed within richly illuminated borders.

In the colophon, dated A.H. 982=A.D. 1575, the scribe gives his name as Mîr 'Alî al-Kâtib at-Tabrizî. He must not be confounded

with his namesake, the celebrated inventor of the Nasta'liq character, who was a contemporary of Kamâl Khujandî (*d.* A.H. 803=A.D. 1401).

A fly-leaf at the beginning contains a *Maḡnawî* comprising the titles of 114 Sûrahs of the Qurân.

Beginning :—

جملگی سوهای قرآنی
گفت عاصم برسم لقمانی

According to a note on the same fly-leaf, the present copy was once purchased by Mir Mannû for Rs. 3,070. This Mir Mannû, surnamed Mu'in al-Mulk Rustam Hind, was the son of I'timâddawlah Qamaraddîn Khân. He was appointed Governor of Lahore by Aḡmad Shâh, the Emperor of Delhi, after the battle of Sarhind against Aḡmad Shâh Abdâlî, in which battle Mir Mannû's father was killed, A.H. 1161=A.D. 1748. He died suddenly in A.H. 1167=A.D. 1754. See Beale's Oriental Biographical Dictionary, p. 277.

No. 1133.

fol. 8 ; lines 12 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

A MS. containing the following five Sûrahs of the Qurân :—

1. *Sûrat al-Fath* (chapter xlviii).
2. *Sûrat al-Wâq'ah* (chapter lvi).
3. *Sûrat al-Jumu'ah* (chapter lxii).
4. *Sûrat al-Muzzammil* (chapter lxxiii).
5. *Sûrat an-Naba'* (chapter lxxviii).

The scribe has confounded the titles of the last two Sûrahs mentioned above ; the correct title of Sûrah lxxviii has been given to Sûrah lxxiii, and *vice versâ*.

Written in large, elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with an illuminated frontispiece. The titles of the Sûrahs are in Sulṣ, white on a gold ground. The verses are divided by gold roses. The margins are covered with a floral design in gold. The interlinear spaces of the first two pages are richly illuminated.

Not dated ; probably 16th century.

No. 1134.

fol. 29 ; lines 8 ; size $7\frac{1}{2} \times 5$; $4\frac{1}{4} \times 3$.

The Same.

The *Sûrat al-An'âm* (chapter vi), complete.

Written in fair vocalised Naskh, within gold and black ruled borders ; with an illuminated frontispiece. The verses are separated by gold roses.

Not dated ; probably 16th century.

The title-page contains a seal of the library attached to the tomb of Khwâjah Mu'inaddin Chishtî (d. A.H. 633=A.D. 1236), the celebrated saint of Ajmer.

No. 1135.

A roll of thin paper 31 feet long and $4\frac{1}{4}$ in. wide.

The Same.

The formula *بسم الله الرحمن الرحيم وبه نستعين* is followed by the ninety-nine names of God and the names of the twelve Imâms, all written in large letters outlined in gold. Within these letters is contained, in minute writing, the text of the Qurân. Portions of the text are also contained within the floral designs, which separate the different names of God and of the Imâms, and in the borders surrounding those names. The names of God are written across the page in Nasta'liq, while those of the Imâms are written up and down the page in Naskh. The text of the Qurân is written in a very minute and closely written Naskh.

Not dated ; probably 16th century.

The MS. was presented to the library by Nawwâb Sayyid Mustafâ 'Ali Khân of Patna.

No. 1136.

fol. 659 ; lines 8 ; size 19×13 ; 13×7 .

The Same.

A valuable large-size Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large and fully vocalised Naskh, within gold and coloured ruled borders. The first two pages are richly illuminated. The four main divisions of each *Juz* are marked by elaborate and beautiful marginal ornaments. The titles of the Sûrahs are in red, enclosed within ornamental borders. The verses are separated by circles filled with gold. The end of the first half of the Qurân is marked by a beautiful ornament in the margin of fol. 313^a.

The interlinear Persian version is written in elegant Nasta'liq, in red, within gold and coloured ruled borders.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Not dated ; probably 16th century.

The MS. is bound in painted and glazed covers of Kāshmir workmanship.

No. 1137.

fol. 686 ; lines 11 ; size $17\frac{1}{4} \times 11\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

The Same.

An exceedingly valuable and very splendid copy of the Qurân, with a Persian version in the margins.

The text is written in elegant and fully vocalised Naskh. The first, the middle and the last lines of every page are in beautiful *Şulş* on a gold ground, enclosed within rich borders containing elaborate designs in gold and colours. The interlinear spaces are filled with gold. The first double page at the beginning of each *Juz* is very richly and tastefully illuminated. The first line of the second, third and fourth quarters of every *Juz* is written in red ink ; and these divisions are marked in the margin by special ornaments.

The titles of the Sûrahs are in white on a black ground. The verses are separated by illuminated circles.

The Persian version is written in the margins in good Nasta'liq in blue, within richly illuminated borders.

Not dated ; probably 16th century.

No. 1138.

fol. 315; lines 11; size $15\frac{1}{2} \times 10\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

The Same.

A copy of the Qurân, with a Persian commentary in the margins, by Kamâladdîn Husain bin 'Alî al-Wâ'iz al-Kâshifî (d. A.H. 910 = A.D. 1504), entitled *Al-Mawâhib al-'Aliyah*.

Complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and ending with the 68th verse of *Sûrat al-Kahf* (chapter xviii).

The Persian commentary, which has been repeatedly printed in India, begins thus:—

بعد از تمهید قواعد الهی و تأسیس مبانی ثفا خوانی حضرت
رسالت پناهی

No. 1139.

fol. 324; lines and size same as above.

The Same.

Vol. II.

Beginning with the 84th verse of *Sûrat al-Kahf* (chapter xviii), and extending to the end of the Qurân.

The 69th to 83rd verses of *Sûrat al-Kahf* are wanting.

Both volumes are written in a distinct and bold character, intermediate between Kûfî and Naskh, within gold and coloured ruled borders. The vowel-markings are somewhat peculiar; and a small circle is used for *Jazm*. The signs of *Waqf*, *Wasl*, *Imâlah*, etc., are supplied by a later hand in red. The letters و, د, ک, ص and ن are considerably drawn out. The verses are separated by gilt roses. The *Rukû'* (section) is marked by an illuminated circle, which contains the letter ع in gold. The end of the first and the third quarters of each *Juz* is distinguished by larger illuminated circles; while the end of the first half of each *Juz* is marked by a beautiful conical ornament. The titles of the *Sûrahs* are in gold, within illuminated borders. The middle and the last lines of every page are written in red. The

beginning of each *Juz* is in gold. The word **الله** and some other words and phrases in the text are also in gold. The margins of the first double page of each *Juz* are tastefully illuminated.

The Persian commentary is written in fair Naskh, with quotations from the text in red.

Not dated ; probably 16th century.

The MS. was presented to the library by Muḥammad Ridâ of Patna.

No. 1140.

fol. 121 ; lines 25 ; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Written in fair and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân. The beginning of every *Juz* (part), *Sûrah* (chapter) and *Rukû'* (section) is written in red ink, and is marked in the margins by ornaments of various designs. The titles of the *Sûrahs* are in red on a gold ground. The verses are divided by circles filled with gold. Water-stained.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated ; probably 16th century.

No. 1141.

fol. 15 ; lines 7 ; size $6\frac{3}{4} \times 4\frac{1}{4}$; $4 \times 2\frac{1}{2}$.

The Same.

Sûratu Yâsîn (chapter xxxvi), complete.

Written in elegant Naskh, fully vocalised, within gold and blue ruled borders.

On fol. 13^b-14^a, *Sûrat al-Iklâs* (chapter cxii) is written in five characters, viz., (i) *Tuḡrâ* ; (ii) *Şulṣ* ; (iii) *Raiḥân* ; (iv) *Kûfi* ; and (v) *Nasta'liq*. Fol. 14^b contains آية الكرسي. On fol. 15^a the scribe has written the words نبت تمام شد in *Nasta'liq* with his finger-nail.

Not dated ; probably 16th century.

No. 1142.

fol. 447 ; lines 11 ; size $12 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The first four pages are richly illuminated. The titles of the Sûrahs are in white on a gold ground. The verses are separated by gilt circles. The *Rukû'* (section) is marked in the margin by a larger illuminated circle. The four main divisions of each *Juz* are marked in the margins by ornaments of various designs.

Dated A.H. 1014=A.D. 1605.

Scribe : محمد طاهر التبریزی النیریزی.

A double page, consisting of two fly-leaves at the beginning, is very richly and fancifully illuminated. This has evidently been supplied by a later hand, and contains a genealogical table of Abu'l-Muzaffar Jalâladdin Muḥammad Shâh 'Âlam Bâdshâh Ġâzî (A.H. 1173-1221=A.D. 1759-1806).

Three fly-leaves at the end contain a table of the Sûrahs of the Qurân and the ninety-nine names of God.

No. 1143.

fol. 525 ; lines 9 ; size $11 \times 7\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

The Same.

A very splendid copy of the Qurân, with some Persian notes in the margins.

Written in fine and fully vocalised Şulş, within gold and coloured ruled borders, with gold-sprinkled margins. The text is amply provided with vowel points and diacritical marks. The first double page, which contains *Sûrat al-Fâtihah* (chapter i), is written in white on a gold ground. The two double pages, which follow, are richly illuminated. The verses are divided by gold roses. The end of every five verses is marked in the margin by illuminated circles, and the end of every ten verses by floral ornaments. The beginning of each *Juz* is in red. The titles of the Sûrahs are in white on a gold ground, within ornamental borders. The numbers of words and letters, contained in each Sûrah, are noted in red ink in the margin.

Foll. 166^a-186^b, which were wanting in the original MS., have

been supplied by a later hand; in good imitation of the older writing, but without any ornaments.

The last two folios contain a note, dealing with the orthographical signs generally used in the Qurân for indicating the correct pronunciation.

In the margin of fol. 522^b is a prayer to be recited after completing the reading of the Qurân.

Dated the 23rd Şafar, A.H. 1016=A.D. 1607.

Scribe : شمس الدين علي الكاتب الشيرازي.

No. 1144.

fol. 416 ; lines 11 ; size $14\frac{1}{4} \times 9\frac{3}{4}$; $5 \times 3\frac{1}{2}$.

The Same.

A copy of the Qurân, with the *Tafsîr Husainî* of Al-Kâshifî (d. A.H. 910=A.D. 1504) in the margins.

The text is written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders. The verses are divided by gilt circles. The titles of the Sûrahs are in red. The margins of the first double page are covered with floral ornaments in gold. The second double page is tastefully illuminated.

The *Tafsîr Husainî*, contained in the margins, is written in fair small Naskh, in three slanting columns.

The MS., which is dated A.H. 1064=A.D. 1653, was transcribed by Sharafaddîn bin Yâsîn al-Haddâd, as appears from the following colophon :—

وقت اتمام كتابة التفسير بعون الملك الخبير على يد العبد الضعيف
الراجي بعناية رحمة الله الملك المبين شرف الدين ابن مخدوم المرحوم
المبرور شيخ يسين المعروف الحداد يوم الاربعاء سلخ من شهر
شعبان المعظم سنة اربع و ستين و الف من الهجرة النبوية *

Foll. 412^b—416^b contain an extract from the *Rawḍat al-Aḥbâb* of 'Atâ'allâh bin Faḍlallâh al-Husainî (d. A.H. 926=A.D. 1520), treating of the Prophet's last illness and of his death.

No. 1145.

fol. 212 ; lines 17 ; size $7 \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Written in good, close and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gilt roses ; and the end of every ten verses is marked in the margin by the word عشر. The signs of *Madd*, *Wasl*, *Waqf*, etc., are in red.

Dated Sunday, the 1st Du'l-Qa'dah, A.H. 1086 = A.D. 1675.

Scribe : عبد العظيم بن علي رضا الرضوي القمي.

The seals of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City are found on the title-page as well as at the end.

No. 1146.

fol. 474 ; lines 12 ; size $6 \times 4\frac{1}{4}$; $3\frac{1}{2} \times 1\frac{3}{4}$.

The Same.

Written on gold-sprinkled paper in elegant and fully vocalised Naskh, within gold, black and blue ruled borders. The first double page is tastefully illuminated ; and this is followed by an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The verses are divided by gilt roses. The four main divisions of each *Juz* are marked by appropriate ornaments in the margins.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Dated A.H. 1101 = A.D. 1689.

No. 1147.

fol. 46 ; lines 11 ; size $11 \times 7\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

The Same.

A fragment of the Qurân, containing Sûrah ii, 123-189 (fol. 21^a-30^b) ; ii, 245-iii, 86 (fol. 1^a-20^b) ; vii, 131-201 (fol. 31^a-40^b) ; and x, 24-77 (fol. 41^a-46^b).

Written in fair and vocalised Naskh, one line on a gold and the next on a silver ground. The verses are separated by red dots.

Foll. 1-20 have been wrongly placed after fol. 30.

Not dated ; probably 17th century.

No. 1148.

fol. 24 ; lines 9 ; size $7\frac{1}{2} \times 5$; 5×3 .

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi ; xlviii ; lvi ; lxvii ; and lxxviii.

Written on thick card-board in elegant and fully vocalised Naskh, within gold and black ruled borders and illuminated margins ; with an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The *Rukû'* (section) is marked by an octangular ornament in the margin. The verses are separated by gold roses. The interlinear spaces are filled with gold.

Not dated ; probably 17th century.

The MS. was presented to the library by Sayyid Şafdar Nawwâb of Patna.

No. 1149.

fol. 13 ; lines 11 ; size $9 \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

The Same.

A collection of four Sûrahs of the Qurân, viz., xxxvi ; lvi ; lxvii ; and lxxviii.

Written in elegant and fully vocalised Naskh, within beautifully illuminated borders ; the first, the middle and the last lines in every page being in large Şulş. The titles of the Sûrahs are in white on a gold ground. The verses are divided by circles filled with gold. The interlinear spaces are filled with gold.

An illuminated fly-leaf at the end contains several prayers to be recited on various occasions.

Not dated ; probably 17th century.

No. 1150.

fol. 77 ; lines 9 ; size $6 \times 3\frac{1}{4}$; $3\frac{1}{2} \times 2$.

The Same.

A defective copy of the Qurân. Sûrahs i-xvii, xix-xxxv, xxxvii-xlvii, xlix-liv, lxviii-lxx, lxxii and lxxiv-lxxvii are wanting.

Written in fair vocalised Naskh, within gold and coloured ruled borders ; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by gilt circles. Slightly worm-eaten.

Not dated ; probably 17th century.

No. 1151.

fol. 26 ; lines 7 ; size 9×5 ; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi ; xlviii ; lvi ; lxvii ; and lxxviii.

Written in fair vocalised Nasta'liq, within gold and coloured ruled borders ; with an illuminated frontispiece. The interlinear spaces in the first two pages are filled with gold. The verses are divided by gold roses.

Not dated ; probably 17th century.

No. 1152.

fol. 20 ; lines 9 ; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

The same five Sûrahs of the Qurân as in the preceding MS.

Written in elegant vocalised Naskh, within gold and black ruled borders ; with an illuminated frontispiece. The interlinear spaces are filled with gold. The titles of the Sûrahs are in white on a gold ground. The *Rukû'* (section) is marked by an illuminated circle in the margin. The verses are separated by gold roses.

Not dated ; probably 17th century.

No. 1153.

fol. 45 ; lines 6 ; size $5 \times 3\frac{1}{4}$; $3\frac{1}{4} \times 2\frac{1}{4}$.

The Same.

The same five Sûrahs of the Qurân.

Written in Naskh on paper of various colours.

Foll. 19-24 are seriously worm-eaten.

According to a note on the title-page, the first half of the MS. was written by Mir Mahdi, and the rest by Mir Ja'far.

Not dated ; probably 17th century.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page.

* The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâ'il.

No. 1154.

fol. 10 ; lines 18 ; size $4 \times 2\frac{1}{2}$; $2\frac{1}{2} \times 1\frac{1}{4}$.

The Same.

The same five Sûrahs of the Qurân.

Written in small, elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The margins are filled with a floral design in gold. The verses are separated by circles filled with gold.

Not dated ; probably 17th century.

The title-page contains the seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

No. 1155.

fol. 311 ; lines 12 ; size $13\frac{1}{2} \times 9$; $9\frac{1}{2} \times 6\frac{1}{4}$.

The Same.

A very splendid and exceedingly valuable copy of the Qurân, with some Persian notes in the margins.

Written in good Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The interlinear

spaces are beautifully filled with gold. The first two pages are profusely illuminated. The titles of the Sûrahs are in elaborate Şulş character, within ornamental borders. The verses are divided by gold roses. The end of every five and ten verses is marked in the margin by conical ornaments and illuminated circles, respectively.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated ; probably 17th century.

No. 1156.

foll. 660 ; lines 8 ; size $14\frac{1}{4} \times 9\frac{3}{4}$; $11 \times 6\frac{1}{2}$.

The Same.

A valuable and splendid copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large, thick and fully vocalised Şulş, within gold and coloured ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are in gold. The verses are separated by circles filled with gold. The margins of the double page at the beginning of the 15th Juz are covered with elaborate ornaments in gold.

The interlinear Persian version is written in elegant Nasta'liq, in red ink, within ornamental borders. The interlinear spaces of the marginal notes are beautifully filled with gold.

Foll. 146-153 are badly water-stained.

Not dated ; probably 17th century.

A fly-leaf at the beginning contains a note dealing with the method of consulting the Qurân for omens. It also contains a prayer to be recited prior to the reading of the Qurân.

A fly-leaf at the end, the margin of which is covered with floral ornaments in gold, contains a prayer to be recited after finishing the reading of the Qurân.

No. 1157.

fol. 408 ; lines 14 ; size $4 \times 2\frac{1}{2}$; $2\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A fine pocket-Qurân.

Written on a gold ground in elegant, small and closely written Naskh, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in red.

Not dated ; probably 17th century.

No. 1158.

fol. 223 ; lines 19 ; size $2\frac{3}{4} \times 1\frac{3}{4}$; $2 \times 1\frac{1}{4}$.

The Same.

A very small pocket-Qurân.

Written on gold-sprinkled paper in small, closely written and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gold roses. Slightly worm-eaten.

Three fly-leaves at the beginning contain a prayer to be recited prior to the reading of the Qurân, while three at the end contain a Persian poem on the method of consulting the Qurân for omens. The poem begins thus :—

هرکه از قرآن کشاید فال خویش
بی شکی واقف شود از حال خویش

Not dated ; probably 17th century.

No. 1159.

fol. 220 ; lines 19 ; size $3\frac{3}{4} \times 2\frac{1}{4}$; $3 \times 1\frac{1}{2}$.

The Same.

An exceedingly valuable and very fine pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold and black ruled borders ;

with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gold roses.

Not dated ; probably 17th century.

The MS. was presented to the library by Sayyid Şafdar Nawwâb of Patna City.

No. 1160.

fol. 60 ; lines 29 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

The Same.

A valuable copy of the Qurân in 60 foll.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurân, although they vary in length, has been skilfully accommodated within four pages. The titles of the Sûrahs are in red. The verses are divided by gilt circles.

Not dated ; probably 17th century.

No. 1161.

fol. 342 ; lines 12 ; size $10 \times 6\frac{3}{4}$; $6\frac{1}{2} \times 4$.

The Same.

A valuable copy of the Qurân.

Written in elegant Naskh, with all the vowel points and diacritical marks, within illuminated borders. The first two pages, as well as the last two, are profusely illuminated. The title-page and a fly-leaf opposite it are covered with elaborate ornaments in gold and colours. The interlinear spaces are filled with gold. The verses are divided by gilt circles. The *Rukû'* (section) is marked in the margin by a larger illuminated circle, enclosing the letter ع in red. The titles of the Sûrahs are in white on a gold ground.

Three fly-leaves at the beginning contain a table of the Sûrahs and 114 names of God.

Not dated ; probably 17th century.

Scribe : عبد الله.

A seal bearing the inscription سلطان محمد سليمان مرزای صفوی, dated A.H. 1130=A.D. 1718, is found at the end.

No. 1162.

fol. 30 ; lines 49 ; size $12\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5$.

The Same.

An exceedingly valuable copy of the Qurân in 30 foll.

Written in elegant, small and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in red. The first, the middle and the last lines of every page are in bold Naskh on a gold ground, within black and blue ruled borders. The interlinear spaces are filled with gold, while the margins are covered with ornaments in gold and colours.

Not dated ; probably 17th century.

The seals of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

No. 1163.

fol. 32 ; lines 41 ; size $10\frac{1}{4} \times 7$; $8\frac{1}{4} \times 5\frac{1}{2}$.

The Same.

A very fine and exceedingly valuable copy of the Qurân in 32 foll.

Written in minute, but fully vocalised and legible Naskh, within gold and coloured ruled borders. The beginning of each Juz and the titles of the Sûrahs are in red. Foll. 1^b, 2^a, 16^b, 17^a, 31^b, and 32^a are tastefully illuminated. The margins are covered with floral designs in gold. The first two pages as well as the last two are filled with elaborate floral ornaments in gold and colours.

Not dated ; probably 17th century.

No. 1164.

fol. 30 ; lines 41 ; size $10 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 5\frac{3}{4}$.

The Same.

A fairly old and valuable copy of the Qurân in 30 foll., with some marginal notes.

Written in minute, but fully vocalised and elegant Naskh, within gold and black ruled borders; with an illuminated frontispiece. The beginning of each *Juz* and the titles of the *Sûrahs* are in red. The margins are covered with floral designs in gold. Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1165.

fol. 233; lines 11; size $12\frac{1}{2} \times 8$; 10×6 .

The Same.

A copy of the *Qurân*, with an interlinear Persian version; complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and ending with *Sûrat an-Nahl* (chapter xvi).

No. 1166.

fol. 285; lines and size same as above.

The Same.

Vol. II.

Beginning with *Sûratu Banî Isrâ'il* (chapter xvii) and extending to the end of the *Qurân*.

Both volumes are written in fair and fully vocalised Naskh, within red and blue ruled borders; with a double-page 'Unwân. The first, the middle and the last lines of every page are in large *Şulş*. The titles of the *Sûrahs* are in red. The verses are separated by gilt circles.

The interlinear Persian version is written in Nasta'liq, in red. Slightly worm-eaten.

Not dated; probably 17th century.

No. 1167.

foll. 181 ; lines 17 ; size $2\frac{1}{2} \times 2\frac{1}{2}$; 2×2 .

The Same.

Written in small, closely written and fairly vocalised Naskh.
Not dated ; probably 17th century.

No. 1168.

foll. 329 ; lines 8 ; size $12\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 7$.

The Same.

A valuable copy of the Qurân, complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and ending with the following words of the 76th verse of *Sûratu Banî Isrâ'îl* (chapter xvii) :—

وَإِنْ كَادَ لَيَسْتَفِزَّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ ... *

No. 1169.

foll. 368 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 76th verse of *Sûratu Banî Isrâ'îl* and extending to the end of the Qurân.

Both volumes are written in fair, large and fully vocalised Şulş, within gold and coloured ruled borders. The verses are separated by gilt roses ; and the end of every five and ten verses is marked by the words *خمس* and *عشر*, respectively, in gold. The titles of the *Sûrahs* are in gold within floral ornaments. The signs of *Waqf*, *Wasl*, *Madd* and *Imdalah* are supplied by a later hand in red. Foll. 1-29 are slightly damaged.

Not dated ; probably 17th century.

No. 1170.

fol. 411 ; lines 12 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 4$.

The Same.

A very fine and valuable copy of the Qurân.

Written in good Naskh, with all the vowel points and diacritical marks, within illuminated borders. The titles of the Sûrahs are in *Ṣulṣ*, white on a gold ground. The verses are separated by gilt circles. The *Rukû'* (section) and the four main divisions of each *Juz* are marked by larger gilt circles in the margin. The interlinear spaces are filled with gold. The margins of the first two pages as well those of the last two are covered with elaborate ornaments in gold and colours.

Not dated ; probably 17th century.

No. 1171.

fol. 30 ; lines 41 ; size $10\frac{1}{2} \times 7$; $9\frac{1}{4} \times 6$.

The Same.

An exceedingly valuable and very fine copy of the Qurân in 30 foll.

According to the following colophon, dated Muḥarram, A.H. 1112 = A.D. 1700, this copy is from the pen of 'Abdalbâqî Haddâd, the celebrated calligrapher of Harât :—

تمت هذه التسويد من كلام المجيد بحمد الله تعالى وحسن
توقيعه محرم الحرام سنة اثنى عشر و مائة و الف حامدا لله على نعمه
و مصليا على نبيه محمد و آله الطاهرين المطهرين كتبه العبد المذنب
عبد الباقي حداد *

This 'Abdalbâqî Haddâd, as stated in the *Tadkirah-i-Khush-nawîsân*, p. 125, came to India in the last years of the reign of *Shâhjahân* (A.H. 1037-1068 = A.D. 1628-1658). He was well-skilled in writing Naskh, in which branch of calligraphy he surpassed all his contemporaries. He presented to Prince Muḥîyaddîn (afterwards Aurangzib) several specimens of his calligraphy, including two splendid copies of the Qurân, one of them being in 30 foll. (probably the

present MS.), and a copy of the *Ṣaḥīfah* of Imâm Zain al-ʿĀbidīn (see Hand-list, No. 1471). He was honoured by Shâhjahân with the title of Yâqût-Raqam. Subsequently he left India to return to his home in Harât, leaving at Delhi a number of eminent pupils, some of whom also received the titles of Yâqût-Raqam and Yâqût-Raqam Khân. He was alive up to A.H. 1114=A.D. 1702, in which year he completed another copy of the Qurân (No. 1172 below). The exact date of his death and further particulars of his life are not known.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurân, although they vary in length, has been very skilfully accommodated within two pages. The verses are divided by small gilt circles. The titles of the Sûrahs are in red. The interlinear spaces in the first two pages are filled with gold.

Slightly worm-eaten and water-stained.

No. 1172.

foll. 372 ; lines 12 ; size $5\frac{3}{4} \times 4$; $3\frac{3}{4} \times 2\frac{3}{4}$.

The Same.

A valuable and elegant pocket-Qurân.

Written by the same ʿAbdalbâqī Haddâd on a gold ground in small and close Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first two pages are profusely illuminated. The beginnings of the four main divisions of each *Juz* are marked by ornaments in the margin. The end of each verse is marked by a cross in red. The signs of *Waqf*, *Wasl*, *Madd*, *Imâlah*, etc., are in red. The titles of the Sûrahs are also in red.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Dated A.H. 1114=A.D. 1702.

The MS. was presented by Faḍl Imâm Khân Bahadur of Neora, near Patna.

No. 1173.

foll. 14 ; lines 13 ; size $7 \times 4\frac{1}{2}$; 5×3 .

The Same.

A collection of five Sûrahs, viz., xxxvi ; xlvi ; lvi ; lxvii ; and lxxviii.

Written in fair and vocalised Naskh on a gold ground, within gold and coloured ruled borders ; with an illuminated frontispiece.

Dated A.H. 1120 = A.D. 1708.

Scribe : أحمد بن ملا لقمان عالمگیری.

No. 1174.

foll. 349 ; lines 12 ; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

The Same.

A very splendid copy of the Qurân

Written in good and fully vocalised Naskh, within gold-ruled borders ; with a double-page 'Unwân. The interlinear spaces are filled with gold. The titles of the Sûrahs are written in an elaborate Şulş character, white on a gold ground. The verses are separated by gold roses. The margins are covered with floral ornaments. The title-page and a fly-leaf opposite it contain the following verse of the Qurân, written in white on a gold ground, within richly illuminated borders :—

قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا * ©

Dated A.H. 1135 = A.D. 1722.

Scribe : محمد رضا بن محمد بدیع الحسینی.

A second fly-leaf at the beginning contains a prayer to be recited, prior to the reading of the Qurân.

The title-page contains a seal and the signature of Ḥafizannisâ' Khâtûn, dated A.H. 1213 = A.D. 1799.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found at the end.

The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâ'il.

No. 1175.

fol. 346 ; lines 11 ; size $12 \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

According to a note at the end, the interlinear Persian version and the marginal notes are based on a commentary on the Qurân by Âqâ Muḥammad Hâdî Mâzindarânî. The note runs thus :—

ترجمہ و حواشی از تفسیر آقا محمد ہادی مازندرانی ہمیشہ زاد
ملا محمد باقر مجلسی نوشتہ شد *

. This Âqâ Muḥammad Hâdî Mâzindarânî, the son of a sister of Mullâ Muḥammad Bâqir Mâjlisî (a. A.H. 1110=A.D. 1698), was an eminent Shî'ah scholar. He flourished in the earlier part of the 12th century of the Hījrah, and wrote, besides a Persian commentary on the Qurân, a gloss upon the *Anwâr at-Tanzîl* of Al-Baidâwî (d. A.H. 685=A.D. 1286), and a Persian commentary on the *Shâfiyah* of Ibn al-Hâjib (d. A.H. 646=A.D. 1248). See *Kashf al-Hufub*, fol. 47^a and 90^a.

The text is written in fair large Naskh, with all the vowels, within gold and coloured ruled borders. The first two and the last six pages are richly illuminated. The verses are divided by gilt circles.

The interlinear Persian version is written in elegant small Nasta'liq, in red ink.

At the end there are two prayers, the first to be recited prior to the reading of the Qurân, and the other after completing its reading.

Dated Tuesday, the 14th Muḥarram, A.H. 1145=A.D. 1732.

Scribe : مقصود علی بن عبد الکریم.

No. 1176.

fol. 7 ; lines 9 ; size $6\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Sûrat al-Fath (chapter xlviii), complete.

Written on a gold ground in large, elegant and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân.

Dated A.H. 1146 = A.D. 1733.

Scribe : محمد رضا بن محمد تقی التبریزی.

The title-page contains, besides two '*Arddidah*', the following three seals.

1. A seal bearing the name of Muḥammad Ṣibgatallāh Khān, dated A.H. 1182 = A.D. 1768.

2. A seal bearing the name of 'Anbar 'Alī Khān, dated A.H. 1182 = A.D. 1768.

3. A seal bearing the name of 'Alī Naqī, dated A.H. 1195 = A.D. 1781.

No. 1177.

fol. 459 ; lines 13 ; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

A very fine and valuable copy of the Qurān.

Written in elegant small Naskh, with all the vowel points and diacritical marks, within illuminated borders. Foll. 1^b-3^a, 78^b, 79^a, 153^b, 154^a, 209^b, 210^a, 274^b, 275^a, 335^a, 388^b, 389^a, 456^b and 457^a are very richly illuminated. The *Rukū'* and the four main divisions of each *Juz* are marked by marginal ornaments. The titles of the *Sûrahs* are in red, within ornamental borders. The verses are separated by gilt circles.

Dated A.H. 1147 = A.D. 1734.

Scribe : احمد بن ملا عثمان نیریزی.

At the end is a prayer, to be recited after finishing the reading of the Qurān.

No. 1178.

fol. 415 ; lines 12 ; size 20×12 ; $15 \times 8\frac{1}{2}$.

The Same.

An exceedingly valuable and splendid copy of the Qurān, with an interlinear Persian version.

The text is written on a paper of reddish tint in elegant, large and fully vocalised Naskh, within black-ruled and broad gold borders ; with a double-page '*Unwān*'. The four main divisions of each *Juz*, the *Rukū'* (section) and the end of every five verses are marked by elaborate ornaments in the margin. The titles of the *Sûrahs* are

in *Ṣulṣ*, in gold, within beautifully illuminated borders. The verses are divided by illuminated circles.

The interlinear Persian version is written in fair Nasta'liq, in red ink.

Dated the 1st Rabi' II, A.H. 1160=A.D. 1747.

According to a note on the title-page, the MS. was once purchased by a certain Hasan at *Shirâz*, on the 6th Jumâdâ II, A.H. 1162=A.D. 1749, for Rs. 5,000.

No. 1179.

foll. 137 ; lines 11 ; size $23 \times 12\frac{1}{2}$; 17×9 .

The Same.

A very splendid and exceedingly valuable large-size Qurân, with an interlinear Persian version ; complete in three separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtihah* (chapter i) and breaking off abruptly with the following words of the 101st verse of *Sûrat al-Barâ'at* (chapter ix) :—

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا *

No. 1180.

foll. 136 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 101st verse of *Sûrat al-Barâ'at* (chapter ix) and breaking off abruptly with the following words of the 39th verse of *Sûrat al-'Ankabût* (chapter xxix) :—

وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ *

No. 1181.

foll. 144 ; lines and size same as above.

The Same.

Vol. III.

Beginning at the point where the second volume ends in the 39th verse of *Sûrat al-'Ankabût* (chapter xxix) and extending to the end of the *Qurân*.

All the above three volumes are in the handwriting of Qâdî 'Ismatallâh Khân, a calligrapher of great reputation and skill, who surpassed all his contemporaries in the writing of Naskh. He died in A.H. 1186 = A.D. 1772, leaving behind him several specimens of his remarkable penmanship. See *Taḍkirah-i-Khushnawisân*, p. 127.

The text is written in excellent large Naskh, with all the vowel points and diacritical marks, within blue-ruled and broad gold borders. The titles of the *Sûrahs*, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each *Sûrah*, are written in a beautiful *Ṣulṣ* character, in white on a gold ground, within ornamental borders. The *Rukû'* (section) and the beginnings of the four main divisions of each *Juz* are marked by elaborate and beautiful ornaments in the margin.

The first four pages of the first volume and the last two of the third volume are very richly and tastefully illuminated.

The interlinear Persian version is written in elegant small Nasta'liq.

The colophon runs thus :—

کتبه هیچمدان عصمت الله خان در سنه ۱۱۸۵ هجری *

Dated A.H. 1185 = A.D. 1771.

At the end is a prayer, to be recited after perusing the *Qurân*.

No. 1182.

foll. 177 ; lines 21 ; size $4\frac{1}{4} \times 2\frac{1}{2}$; $3\frac{3}{4} \times 2$.

The Same.

A very fine pocket-*Qurân*.

Written in good, small, closely written and fully vocalised Naskh, within gold and black ruled borders ; with a double-page

'Unwân. The titles of the Sûrahs are in red. The verses are divided by gilt circles.

Slightly water-stained.

Dated Friday, the 2nd Shawwâl A.H. 1195=A.D. 1781.

Scribe : محمد بن محمد رفيع الامونى .

No. 1183.

fol. 605 ; lines 9 ; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 5$.

The Same.

An exceedingly valuable copy of the Qurân.

Written in elegant, large and fully vocalised Naskh, within gold and blue ruled borders. The titles of the Sûrahs are in red, within illuminated borders. The verses are separated by gilt circles. The *Rukû'* and the four main divisions of each *Juz* are marked in the margin by larger gilt circles. The first two pages as well as the last two are richly illuminated.

At the end is a prayer. to be recited after completing the reading of the Qurân.

The colophon runs thus :—

قد وقع الفراغ بتوفيق الله الحميد من تحرير هذا القرآن المجيد
يهدي القريب و البعيد العبد الضعيف النحيف المحتاج الى رحمة الله
عصمت الله برادر زاده ياقوت رفم خان مرحوم غفر الله ذنوبهما *

According to the above colophon, the MS. is from the pen of 'Ismatallâh, the son of the brother of Muḥammad 'Ârif, who was himself a good calligrapher and a disciple of the celebrated 'Abdal-bâqî Haddâd, and was honoured by Shâh 'Âlam Bahâdur Shâh I (A.H. 1119-1124=A.D. 1707-1712) with the title of Yâqût Raqam Khân. 'Ismatallâh learnt the art of calligraphy from his afore-said uncle, and lived in the time of Nawwâb Shujâ'addawlah of Audh (A.H. 1167-1188=A.D. 1753-1775). See Tadkirah-i-Khush-nawîsân, p. 126.

The title-page contains a seal of Bakhshî al-Mulk Saifaddawlah Najaf Qulî Khân (d. A.H. 1205=A.D. 1790), dated A.H. 1191=A.D. 1777.

No. 1184.

fol. 436 ; lines 12 ; size 13×8 ; 9×5 .

The Same.

A copy of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in fair bold Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The verses are separated by gilt roses. The four main divisions of each *Juz* are marked by marginal ornaments. The titles of the *Sûrahs* are in white on a gold ground, within rich borders. The title-page and a fly-leaf opposite it are occupied by geometrical and floral patterns in gold and colours. The first two pages of the MS. are richly illuminated.

The interlinear Persian version is written in fair Naskh, in red ink.

The following colophon is written in *Şulş*, white on a gold ground, within rich borders :—

كتبه الفقير الحقير الشيخ عبد المجيد ولد ملا جيون *

According to the above colophon, the MS. is from the pen of *Shaikh* 'Abdalmajid, the son of Mullâ Aḥmad Jīwan of Amaithi (d. A.H. 1130=A.D. 1718), the celebrated tutor of the Emperor Aurangzib (A.H. 1069-1118=A.D. 1659-1707); and the author of several well-known works.

Not dated ; probably 18th century.

The last folio contains several seals and '*Arḍdidah*, the earliest of which is dated A.H. 1123=A.D. 1711.

No. 1185.

fol. 225 ; lines 11 ; size $8\frac{3}{4} \times 5$; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

The first half of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian. It extends to the end of *Sûrat al-Kahf* (chapter xviii).

The text is written in fair Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the *Sûrahs* are in elegant *Şulş*, in gold. The verses are divided by

gilt circles, and the end of every five and ten verses is marked in the margin by the words خمس and عشر, respectively. The first two pages are very richly illuminated. The interlinear Persian version is written in elegant Nasta'liq, in red ink.

Not dated; probably 18th century.

The MS. was presented to the library by Sayyid Şafdar Nawwâb of Patna City.

No. 1186.

fol. 80; lines 11; size $8\frac{1}{4} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$

The Same.

A fragment of the Qurân. with an interlinear Persian version, and marginal notes, also in Persian. It extends from the beginning of *Sûratu Maryam* (chapter xix) to the 56th verse of *Sûrat ar-Rûm* (chapter xxx).

The text is written in elegant Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the Sûrahs are in Şulş, in gold. The verses are separated by gilt circles, and the end of every five and ten verses is marked in the margin by the words خمس and عشر, respectively, in gold.

The interlinear Persian version is written in elegant small Nasta'liq, in red ink.

Not dated; probably 18th century.

No. 1187.

fol. 33; lines 11; size $7\frac{1}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

A fragment of the Qurân, extending from the 46th verse of *Sûrat al-Ankabût* (chapter xxix) to the 27th verse of *Sûratu Yâsin* (chapter xxxvi).

Written in fair Naskh, with all the vowels, within yellow and black ruled borders. The first double-page and the last are richly illuminated. The titles of the Sûrahs are in red. The verses are separated by gilt circles.

Not dated; probably 18th century.

The title-page contains the seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâ'îl.

No. 1188.

fol. 22; lines 14-16; size $21\frac{1}{2} \times 12\frac{1}{2}$; $19\frac{1}{2} \times 10\frac{1}{4}$.

The Same.

A MS. containing several short extracts from various *Sûrahs* of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

Written in fair, large and vocalised *Naskh* on a gold ground, within illuminated borders. The last seven folios are written in *Ṣulṣ*, in white on a crimson ground.

Not dated; probably 18th century.

No. 1189.

fol. 151; lines 11; size $14\frac{3}{4} \times 9$; $12\frac{1}{2} \times 6\frac{3}{4}$.

The Same.

A MS. containing five *Juz* of the Qurân, viz., v (fol. 1^b-32^a); viii (fol. 33^b-64^a); xi (fol. 65^b-96^a); xiv (fol. 97^b-128^a); and xxii (fol. 129^b-151^a).

Fol. 32^b, 33^a, 64^b, 65^a, 96^b, 97^a, 128^b and 129^a are blank.

Written on a crimson ground in fair bold *Naskh*, with all the vowels, within gold and coloured ruled borders. The titles of the *Sûrahs*, as well as the signs of *Waqf*, *Madd*, *Wasl*, etc., are in white. The verses are separated by gilt circles.

Not dated; probably 18th century.

No. 1190.

fol. 33; lines 9; size $2\frac{1}{2} \times 1\frac{3}{4}$; $2\frac{1}{2} \times 1$.

The Same.

A collection of seven *Sûrahs* of the Qurân, viz., xxxvi; xlviii lv; lvi; lxvii; lxxiii; and lxxviii.

A very fine copy. Written in elegant, small and fully vocalised

Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are divided by gilt circles. The interlinear spaces are filled with gold.

Not dated; probably 18th century.

No. 1191.

fol. 41; lines 7; size same as above.

The Same.

Another copy of the same seven Sûrahs.

Written in the same hand, and in the same manner, as the above.

Not dated; probably 18th century.

No. 1192.

fol. 485; lines 12; size $4\frac{1}{4} \times 2\frac{3}{4}$; $3\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A pocket-Qurân, defective at the beginning.

Written in small and rather cursive Naskh, with all the vowels, within red and blue ruled borders. The titles of the Sûrahs are in red ink.

Slightly water-stained and worm-eaten. Foll. 1, 6, and 44 are wanting.

Not dated; probably 18th century.

No. 1193.

fol. 114; lines 18; size $9\frac{1}{2} \times 5$; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

A defective and incomplete copy of the Qurân, with an anonymous Persian commentary in the margin; in two separate volumes.

Vol. I.

Beginning abruptly with the following words of the 115th verse of *Sûrat al-Baqarah* (chapter ii):—

مَا تُولُوا فَمِنْ وَجْهِ اللَّهِ ۖ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ۝

Ending abruptly with the following words of the 79th verse of *Sûrat al-Kahf* (chapter xviii):—

أَمَّا السَّعِيدَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ
وَرَاءَهُمْ •

No. 1194.

fol. 93; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the previous volume ends, in the 79th verse of *Sûrat al-Kahf* (chapter xviii), and breaking off abruptly in the beginning of the fourth verse of *Sûrat at-Tagâbun* (chapter lxiv).

Both volumes are written in fair Naskh, with vowel points and diacritical marks. The titles of the Sûrahs are in white on a gold ground. The verses are separated by gilt circles. The interlinear spaces are filled with gold. The first double-page of the first volume is richly illuminated.

The commentary is written in fair Nasta'liq.

Not dated; probably 18th century.

The MS. was presented by Sayyid Şafdar Nawwâb of Patna City.

No. 1195.

fol. 516; lines 11; size $6\frac{3}{4} \times 4\frac{1}{4}$; $3\frac{1}{4} \times 2\frac{1}{4}$.

The Same.

Written in good and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red. The verses are divided by gilt circles. The beginning of each *Juz* is distinguished by a larger gilt circle in the margin.

Slightly worm-eaten.

Not dated; probably 18th century.

No. 1196.

fol. 328; lines 15; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

The Same.

A valuable pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold, blue and black ruled borders. The first four pages are richly illuminated. The titles of the Sûrah are in gold. The verses are divided by gilt roses. Fol. 2 and 3 are slightly damaged.

Not dated; probably 18th century.

The MS. was presented by Sayyid Khurshîd Nawwâb of Patna City on the 23rd February, 1904.

No. 1197.

fol. 281; lines 16; size $12 \times 8\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{1}{4}$.

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The titles of the Sûrahs are in white on a gold ground. The beginnings of the four main divisions of each Juz are marked by marginal ornaments. The margins of the first double-page and the last two are covered with beautiful ornaments in gold and colours.

Not dated; probably 18th century.

The seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

No. 1198.

fol. 218; lines 17; size $22\frac{1}{2} \times 12$; $13\frac{1}{2} \times 7$.

The Same.

A magnificent large-size Qurân, with an interlinear Persian version, and a Persian commentary by Fathallâh bin Shukrallâh al-

Kāshānī (d. A.H. 997=A.D. 1589; see Kashf al-Ḥujub, fol. 56^b), entitled *Khulāṣat al-Manhaj*.

The commentary begins thus:—

حمدی چون کلمات ربانی بیغایت شائسته لطیفی است *

The text and the commentary are both incomplete at the end. They break off abruptly with the 11th verse of *Sûratu Nûḥ* (chapter lxxi).

The text is written in beautiful large Naskḥ on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'liq, in red ink.

The commentary is written slantwise in the margins in good Nasta'liq, with quotations from the text in red ink. The interlinear spaces in the margins are filled with ornaments.

The verses are divided by illuminated circles. The titles of the *Sûrahs* are in blue on a gold ground, within rich borders. The margin of the first double-page is covered with excellent and very elaborate ornaments in gold and colours.

At the beginning are two fly-leaves containing the various titles of the Qurân.

Interleaved with sheets of blank vellum, and bound in painted and glazed covers of Kashmîrî workmanship. The name of Bâdshâh Begam, for whom the MS. was prepared, is written thus on the edge of the right-hand cover of the MS. :—

بادشاه بیگم *

This Bâdshâh Begam was the mother of Nawwâb Âṣafaddawlah of Audh (A.H. 1188–1212=A.D. 1775–1797).

On the edge of the left-hand cover is written the name of the book-binder, Faḍl 'Alî.

Not dated; probably 18th century.

No. 1199.

fol. 266; lines 15; size $12\frac{1}{4} \times 8$; $8 \times 4\frac{1}{2}$.

The Same.

A richly illuminated copy of the Qurân, with an interlinear Persian version, and a Persian commentary, entitled *Khulāṣat al-Manhaj* (see No. 1198 above).

The text and the commentary are both incomplete at the end. They break off abruptly in the beginning of the 9th verse of *Sûrat as-Saff* (chapter lxi).

The text is written in elegant Naskh on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'liq, in red ink.

The Persian commentary is written slantwise in the margins in good Nasta'liq, with quotations from the text, in red ink. The interlinear spaces in the margins are occupied by floral designs in gold and colours.

The verses are divided by illuminated circles. The titles of the *Sûrahs* are in blue on a gold ground, within ornamental borders. The first double-page is richly illuminated. The *Rukû'* (section) and the four main divisions of each *Juz* are marked by illuminations in the margin.

Foll. 1^b-7^b contain a preface to the Persian commentary, beginning as follows:—

* حمدی چون کلمات ربانی بیغایت شائسته لطیفی است

Foll. 8^b-11^b contain a short extract from the *Khulâṣat al-Arkân*, a Persian work on the correct pronunciation of the Qurân.

Foll. 8^a and 12^a are blank.

Not dated; probably 18th century.

No. 1200.

foll. 34; lines 7; size 8½ × 5½; 6 × 3½.

The Same.

The 8th *Juz* of the Qurân.

Written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders; with a tastefully illuminated frontispiece. The heading of the *Juz* and the title of *Sûrat al-A'raf* (chapter vii) are in Şulş, white on a gold ground. The verses are divided by gilt circles. The *Rukû'* (section) is marked in the margin by a large gilt circle, enclosing the letter ع in white. The end of the first quarter, the half and the third quarter of the *Juz* is marked by marginal ornaments of various designs, enclosing the words ربع, نصف and ثلث, respectively.

Dated A.H. 1212=A.D. 1797.

No. 1201.

fol. 467; lines 13; size $5\frac{3}{4} \times 3$; $4\frac{1}{2} \times 2$.

The Same.

Written in elegant Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first double-page is tastefully illuminated. Fol. 2^b contains an illuminated frontispiece. The titles of the Sûrahs are in white, on a gold ground. The verses are divided by gold roses.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Six fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated; probably 18th century.

No. 1202.

fol. 710; lines 5; size $12\frac{1}{4} \times 9$; $8\frac{1}{2} \times 5$.

The Same.

A copy of the Qurân, with an interlinear Urdu version; complete in two separate volumes.

Vol. I.

The first half of the Qurân, ending with the 74th verse of *Sûrat al-Kahf* (chapter xviii).

No. 1203.

fol. 706; lines and size same as above.

The Same.

Vol. II.

The latter half of the Qurân, beginning with the 75th verse of *Sûrat al-Kahf* (chapter xviii).

Both volumes are written in elegant bold and fully vocalised Naskh, within gold and coloured ruled borders. The verses are separated by gilt circles. The titles of the Sûrahs are in blue on a

gold ground, within rich borders. The *Rukû'* (section) and the four main divisions of each *Juz* are marked in the margin by ornaments of various designs. The margins of the first four pages of the first volume are covered with tasteful and brilliant illuminations.

The interlinear Urdû version is written in fair Nasta'liq, in red ink.

Not dated; probably 18th century.

Seals of Sayyid Khurshîd Nawwâb of Patna City are found on the title-page as well as at the end.

No. 1204.

fol. 234; lines 17; size $19\frac{3}{4} \times 12\frac{1}{4}$; $15\frac{1}{2} \times 7\frac{1}{2}$.

The Same.

A copy of the Qurân, with an interlinear Persian version. The *Sûrahs* are arranged according to the chronological order of revelation.

At the end there are two additional *Sûrahs*, called respectively *Sûrat an-Nûrain* and *Sûrat al-Wilâyat*, and thirty-three additional verses belonging to various *Sûrahs*, which are not found in the text of the Qurân published by 'Uṣmân, the third Caliph (A.H. 23-35=A.D. 644-656). Some *Shî'ahs* of later times have contended that certain portions were deliberately omitted by 'Uṣmân, since they favoured 'Alî, the fourth Caliph (A.H. 35-40=A.D. 656-661), and his family. But this is difficult to believe. 'Uṣmân could scarcely have omitted any portion without it being observed at the time; how would 'Alî have accepted 'Uṣmân's recension, had he done so? Indeed, 'Alî himself is said to have transcribed copies of the Qurân from the same text. The Qurân itself contains frequent denunciations against those who should presume to fabricate anything in the name of the Lord, or conceal any part of that which He had revealed; and we cannot believe that any one among the early Muslims would have dared to contemplate such an act. Moreover, there are many anecdotes recorded in the canonical books of *Hadîṣ*, which go to show that the copies of the Qurân, circulated by 'Uṣmân, were transcribed from the recension made by Abû Bakr, the first Caliph (A.H. 11-13=A.D. 632-634), which is admitted by all Muslims to have been a faithful reproduction of the revelation as reduced to writing in the presence of the Prophet, and to agree in every particular, both in text and in arrangement, with the Qurân as preserved in the memories of the *Ṣaḥâbah*.

The purity of the text of the Qurân is universally recognised. Among European scholars, the following opinion of Sir William Muir, in his "Life of Muhamet" (p. 557), may be quoted:—

"There is probably in the world no other work which has remained twelve centuries with so pure a text. The various readings are wonderfully few in number, and are chiefly confined to differences in the vowel points and diacritical signs. But these marks were invented at a later date. They did not exist at all in the early copies, and can hardly be said to affect the text of Othmân ('Uṣmân)."

The additional Sûrahs and verses, found in the present copy, were no doubt composed by some Shî'ah scholar of later times; and the Shî'ahs themselves do not believe them to be the word of God, for they do not think it lawful to recite them in their prayers. Cf. Geschichte des Qorans, 2nd edition, edited by Schwally, vol. ii, pp. 93–112.

The Sûrahs, as they stand in the present copy, are as follows:—

1. سورة الفاتحة ; 2. سورة العلق ; 3. سورة القلم ; 4. سورة المزمل ;
5. سورة المدثر ; 6. سورة ابي لهب ; 7. سورة نكوير ; 8. سورة الاعلى ;
9. سورة انشراح ; 10. سورة الفجر ; 11. سورة الضحى ; 12. سورة التكاثر ;
13. سورة العصر ; 14. سورة العاديات ; 15. سورة الكوثر ; 16. سورة التكاثر ;
17. سورة الفلق ; 18. سورة الكافرون ; 19. سورة الفيل ; 20. سورة عبس ;
21. سورة الناس ; 22. سورة الاخلاص ; 23. سورة النجم ; 24. سورة القدر ;
25. سورة التين ; 26. سورة الشمس ; 27. سورة الجروج ; 28. سورة القمر ;
29. سورة القم ; 30. سورة الفارعة ; 31. سورة القيامة ; 32. سورة الطارق ;
33. سورة القمر ; 34. سورة ق ; 35. سورة البلد ; 36. سورة العجن ;
37. سورة القمر ; 38. سورة ص ; 39. سورة الاعراف ; 40. سورة المائدة ;
41. سورة النمل ; 42. سورة الفرقان ; 43. سورة النمل ; 44. سورة النمل ;
45. سورة طه ; 46. سورة الواقعة ; 47. سورة الشعراء ; 48. سورة النمل ;
49. سورة القصص ; 50. سورة بني اسرائيل ; 51. سورة يونس ; 52. سورة الهود ;
53. سورة الصافات ; 54. سورة الحجر ; 55. سورة الانعام ; 56. سورة المؤمن ;
57. سورة لقمان ; 58. سورة السبا ; 59. سورة الزمر ; 60. سورة الدخان ;
61. سورة سجدة ; 62. سورة الشورى ; 63. سورة الزخرف ; 64. سورة الدخان ;

65. سورة الجاثية ; 66. سورة الاحقاف ; 67. سورة الذاريات ; 68. سورة الغاشية ;
 69. سورة الكهف ; 70. سورة النحل ; 71. سورة النوح ; 72. سورة ابراهيم ;
 73. سورة الطور ; 74. سورة المؤمنون ; 75. سورة الم سجدہ ; 76. سورة الطور ;
 77. سورة النبأ ; 78. سورة الحاقة ; 79. سورة المعارج ; 80. سورة النبأ ;
 81. سورة العنكبوت ; 82. سورة الانشقاق ; 83. سورة الانفطار ; 84. سورة العنكبوت ;
 85. سورة الانفال ; 86. سورة الروم ; 87. سورة البقرة ; 88. سورة الانفال ;
 89. سورة النساء ; 90. سورة الاحزاب ; 91. سورة الممتحنة ; 92. سورة النساء ;
 93. سورة الرعد ; 94. سورة الحديد ; 95. سورة محمد ; 96. سورة الرعد ;
 97. سورة البينة ; 98. سورة هل اتي ; 99. سورة الطلاق ; 100. سورة البينة ;
 101. سورة الحشر ; 102. سورة النصر ; 103. سورة النور ; 104. سورة الحج ;
 105. سورة الحجرات ; 106. سورة المجادلة ; 107. سورة الحجرات ;
 108. سورة التغابن ; 109. سورة الصف ; 110. سورة الجمعة ; 111. سورة التغابن ;
 112. سورة الفتح ; 113. سورة التوبة ; 114. سورة المائدة ; 115. سورة النورين ;
 116. سورة التوبة .

The text is written in beautiful large Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The verses are properly numbered in red ink, and separated by gilt circles. The interlinear Persian version is written in fair Nasta'liq in red ink. Fol. 142^a is blank.

Two fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated ; probably 18th century.

No. 1205.

fol. 402 ; lines 12 ; size 16×9½ ; 13×6½.

The Same.

A large-size Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The title-page contains an octagonal ornamental design in gold and

colours. The *Rukû'* (section) and the beginnings of the four main divisions of each *Juz* are marked in the margin by oblong ornaments. The verses are divided by gilt roses. The titles of the *Sûrahs* are in white on a gold ground, within illuminated borders.

The interlinear Persian version is written in small *Naskh*, in red ink.

Not dated; probably 18th century.

Foll. 401^b-402^a contain a prayer, to be recited after completing the reading of the *Qurân*.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khhurshîd Nawwâb, are found on the title-page as well as at the end.

The MS. was presented to the library by Khân Bahâdur Sayyid Muḥammad Ismâ'il on the 21st July, 1903.

No. 1206.

Foll. 197; lines 19; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

A valuable pocket-Quran.

Written in elegant, fully vocalised *Naskh*, within gold and black ruled borders. The first two pages are richly illuminated. The margins of foll. 2^b and 3^a are covered with floral designs in gold and colours, while the interlinear spaces are filled with gold. The title-page and three fly-leaves at the beginning, containing a prayer to be recited prior to the reading of the *Qurân* and a table of the *Sûrahs*, are profusely illuminated. The titles of the *Sûrahs* are in red on a gold ground. The verses are separated by gilt roses. Each *Hizb* and the four main divisions of each *Juz* of the *Qurân* are marked by marginal ornaments.

At the end is a prayer, to be recited after completing the reading of the *Qurân*.

Slightly worm-eaten.

Dated A.H. 1237=A.D. 1821.

Scribe: محمد حسين بن محمد صادق.

The MS. was presented by Sayyid 'Alî Naqî of Muẓaffarpûr.

No. 1207.

fol. 31 ; lines 31 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

The Same.

A copy of the Qurân in 30 foll.

Written in small elegant Naskh, with occasional vowel points, within black-ruled borders. The titles of the Sûrahs are in red ink.

The title-page contains a prayer to be recited prior to the reading of the Qurân, and the last folio a prayer to be recited after completing its reading.

Dated Thursday, the 1st Rabî' I, A.H. 1292=A.D. 1875.

Scribe : محمد هادي بن آغا محمد علي بن ملا علي نقی مازندرانی.

The MS. was presented by Sayyid Şafdar Nawwâb of Patna City on the 21st July, 1909.

No. 1208.

fol. 39 ; lines 11 ; size $4\frac{3}{4} \times 2\frac{1}{4}$; $3\frac{3}{4} \times 2$.

The Same.

A MS. containing short extracts from various Sûrahs of the Qurân.

Written in ordinary Indian Naskh, with all the vowel points, within coloured ruled borders.

Not dated ; probably 19th century.

No. 1209.

fol. 152 ; lines 11 ; size $12 \times 8\frac{1}{2}$; $8\frac{3}{4} \times 5\frac{1}{2}$.

The Same.

A fragment of the Qurân, extending from the 201st verse of *Sûrat al-A'râf* (chapter vii) to the 32nd verse of *Sûratu Luqmân* (chapter xxxi).

Written in Naskh, with numerous short lacunae.

Not dated ; probably 19th century.

No. 1210.

fol. 300 ; lines 13 ; size $12 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Written in elegant, large and fully vocalised Naskh, within gold, blue and black ruled borders ; with a fine double page 'Unwân. The titles of the Sûrahs are in red ink. The verses are divided by gilt circles. The *Rukû'* (section) and the four main divisions of each *Juz* are marked in the margin by larger illuminated circles.

Not dated ; probably 19th century.

VARIOUS READINGS OF THE QURÂN.

No. 1211.

fol. 281 ; lines 12 ; size $8\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{3}{4} \times 5\frac{1}{4}$.

كتاب الحجة فى القراءات السبعة

KITAB AL-HUJJAH FI'L-QIRÂ'ÂT
AS-SAB'AH.

The first two parts of the *Kitâb al-Hujjah* (book of convincing argument), a very rare and old work on the various readings of the seven canonical Qurân-readers, described in Hâj. Khal., vol. v, pp. 93 and 134, as a commentary on the *Kitâb al-Qirâ'ât as-Sab'ah* of Abû Bakr Aḥmad bin Mûsâ, commonly called Ibn Mujaḥhid (d. A.H. 324=A.D. 936).

Author: Abû'Alî al-Ḥasan bin Aḥmad bin 'Abdalḡaffâr bin Muḥammad bin Sulaimân bin Abân al-Fasawî al-Fârîsî ابوعلی الحسن بن ابوعلى الغفار بن محمد بن سليمان بن ابان الفسوى الفارسي, one of the greatest of grammarians. He was born at Fasâ, a town in the province of Fars, in A.H. 288=A.D. 901. In A.H. 307=A.D. 919, he went to Bagdâd, where he prosecuted his studies under Abû Bakr Muḥammad Ibn as-Sarrâj (d. A.H. 316=A.D. 929) and Ibrâhîm Ibn Sahl az-Zajjâj (d. A.H. 310=A.D. 922), the greatest philologists of the time. He travelled over many countries, and stopped for some time at Aleppo, with Saifaddawlah Ibn Ḥamdân (A.H. 333—356).

=A.D. 944—967), by whom he was received in A.H. 341=A.D. 953. He had some conferences there with the famous poet, Al-Mutanabbî (d. A.H. 354=A.D. 965). Later on he proceeded to Fârs, where he gained the favour and high esteem of 'Adudaddawlah Abû Shujâ' Khusrâw (A.H. 338—372=A.D. 949—982), the second ruler of the Buwaihids of Fârs, for whom he composed his two famous grammatical works, viz., *Al-'Idâh* and *Al-Takmilah*. Ibn Khallikân (De Slane's translation, vol. i, p. 381) says that he was suspected of being a Mu'tazalite. Ibn Abi'd-Dam (At-Ta'rikh al-Islâmî, fol. 141^b) says that the people of Bagdâd regarded him as a greater grammarian even than the celebrated Al-Mubarrad (d. A.H. 285=A.D. 998). Our author wrote a large number of books. Besides the present work and those mentioned in Brock., vol. i, p. 114, the following compositions of his are enumerated by Yâqût in the *Irshâd al-Arib* (vol. vi, part iii, pp. 9—22):—

(i) كتاب ابيات الاعراب ; (ii) كتاب الايضاح الشعري ; (iii) كتاب مختصر المسائل ; (iv) المسائل البغدادية ; (v) المسائل العلوية ; (vi) كتاب المقصور والممدود ; (vii) كتاب الاغفال ; (viii) المسائل القصيرة ; (ix) الشيرازية ; (x) المسائل الماثورة ; (xi) كتاب الترجمة ; (xii) كتاب نقض الهاذور ; (xiii) كتاب التتبع لكلام ابي علي الجبائي ; (xiv) ابيات المعاني ; (xv) المسائل الدمشقية ; (xvi) المسائل البصرية ; (xvii) في التفسير ; (xviii) المسائل المشككة ; (xix) المسائل المصلحة من كتاب ابن السراج ; (xx) المسائل الكرمانية ;

He is called by some "Al-Fasawî" and by others "Al-Fârisî", with reference to his native town and province, respectively. He died at Bagdâd on Sunday, the 17th Rabî' II, A.H. 377=A.D. 987. Ibn al-Aṣīr (Al-Kâmil, vol. ix, p. 36), however, places his death in A.H. 376=A.D. 986. For further particulars of his life see Nâmah-i Dânishwarân, vol. i, pp. 513—21; Ibn Khallikân (De Slane's translation, vol. i, pp. 379—81); Buḡyat al-Wu'ât, fol. 170^b; Yâqût, vol. vi, part iii, pp. 9—22; Nuzhat al-Alibbâ', fol. 145^a; Dustûr al-'Ilâm, fol. 90^a; Tâj at-Ṭabaqât, vol. iv, part ii, fol. 189^a; Mir'ât al-Janân, fol. 227^b; Muġmal Faṣihî, fol. 126^a; and Brock., vol. i, pp. 113—4.

Ibn Jinnî, the author's pupil, in the introduction to his work, entitled *Al-Muhtasib* (No. 1213 below), makes the following remarks regarding the *Kitâb al-Hujjah*:—

فان ابا علي رحمه الله تعالى عمل كتاب الحجة في القراءات
فتجاوز فيه قدر حاجة القراء الى ما يجفوا عنه كثير من العلماء ونحن

بِاللهِ وَلَهُ وَالْيَهُ وَهُوَ حَسْبُنَا عَلَىٰ أَنْ الشَّيْخَ إِبْرَاهِيمَ رَضِيَ اللَّهُ عَنْهُ قَدْ كَانَ وَقَدْ حَدَّثَ نَفْسَهُ بِعَمَلِهِ وَهُمْ أَنْ يَضَعَ يَدَهُ فِيهِ وَيَبْدَأُ بِهِ فَاعْتَرَضَتْ خَوَالِجُ هَذَا الدَّهْرِ دُونَهُ وَحَالَتْ هَفَوَاتُهُ بَيْنَهُ وَبَيْنَهُ هَذَا عَلَىٰ مَا كَانَ رَحِمَهُ اللَّهُ تَعَالَىٰ عَلَيْهِ مِنْ خُلُوسِهِ وَسُرُوحِ فِكْرِهِ *

The MS. is defective at the beginning. It opens abruptly thus:—

..... قَصْدَتُهُ وَالْمَعُونَةُ عَلَيْهِ وَهُوَ حَسْبُنَا وَنَعْمَ الرُّكْبَانُ - فَاتَحَتْهُ الْكِتَابُ - اجْتَلَفُوا فِي اثْبَاتِ الْأَلْفِ وَاسْقَاطِهَا مِنْ قَوْلِهِ جَلَّ وَعَزَّ مَلِكُ يَوْمَ الدِّينِ فَقَرَأَ عَاصِمٌ وَكَسَائِي مَالِكٌ بِالْأَلْفِ وَقَرَأَ الْبَاقُونَ مَلِكٌ بِغَيْرِ الْأَلْفِ وَلَمْ يَمَلْ أَحَدٌ الْأَلْفَ مِنْ مَالِكٍ الْخ *

On fol. 144^b, the first part ends with these words:—

يَتْلُوهُ فِي الْجُزْءِ الثَّانِي قَوْلُهُ تَبَارَكَ وَتَعَالَىٰ غَشَاةٌ فِي سُورَةِ الْبَقَرَةِ الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّهِ الْمُصْطَفَىٰ وَآلِهِ *

The second part, which is defective at the beginning, opens abruptly on fol. 146^a with these words:—

..... فَإِنْ شِئْتَ جَعَلْتَهُ صَفَةً وَاضْمَرْتَ الْخَبَرَ وَالْبَغْدَادِيُّونَ فِيمَا حَكَى لَنَا عَنْهُمْ يَجِيزُونَ فِي هَذَا وَيَنْهَوْنَ أَنْ يَكُونَ الظَّرْفُ مِنْ صَلَةِ الْمَنْفِيِّ الْمُبْنِيِّ غَيْرِ الْمَنْوُونِ فَمَا قَوْلُهُ تَبَارَكَ وَتَعَالَىٰ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ فَإِنْ جَعَلْتَ بُشْرَىٰ فِي مَوْضِعِ تَنْوِينٍ جَازٍ أَنْ يَكُونَ يَوْمَئِذٍ مِنْ صَلَاتِهِ وَأَنْ جَعَلْتَهُ فِي مَوْضِعِ الْفَتْحِ لِلْمَنْفِيِّ جَازٍ أَنْ يَكُونَ خَبَرًا الْخ *

The second part ends on fol. 278^a thus:—

يَتْلُوهُ فِي الْجُزْءِ الثَّالِثِ أَنْ شَاءَ اللَّهُ اخْتَلَفُوا فِي إِسَارَى تَفْدُوهُمْ فِي اثْبَاتِ الْأَلْفِ فِي الْحَرْفَيْنِ وَاسْقَاطِهَا وَالْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ نَبِيِّهِ وَآلِهِ وَسَلَامٌ تَسْلِيمًا *

There are several notes, at the end of both parts, giving the names of those who read the MS. with Tâjaddîn Abu'l-Yumn Zaid bin al-Ḥasan al-Kindî, whose signature is found on the title-page of part X (see No. 1212 below).

This Tâjaddîn Abu'l-Yumn, a great grammarian and Qurân-reader, was born at Bagdâd, A.H. 520=A.D. 1126. He settled permanently at Damascus, where he gained the special favour of the Amîr 'Izzaddîn Farrukh Shâh, a nephew of Sultân Şalâhaddîn Yûsuf al-Ayyûbî (A.H.564—589=A.D.1169—1193). Having accompanied the Amîr to Egypt, he had an opportunity of consulting the most valuable works preserved in the libraries of that country. He composed several instructive works, some of which are noticed by Hâj. Khal.; but unfortunately none of them is now extant. He died at Damascus on Monday, the 6th Shawwâl, A.H. 613=A.D. 1217. For his life see Ibn Khallikân (De Slane's translation, vol. i, pp. 546—549); Buġyat al-Wu'ât, fol. 196^a; Mir'ât al-Janân, fol. 381^a; Tabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 135^a; Dustûr al-I'lâm, fol. 118^a; Al-Jawâhir al-Muḍiyah, vol. i, fol. 110^a; Yâqût, vol. iv, p. 222; and Tâj at-Tabaqât, vol. vii, part i, fol. 53^a.

Fol. 144^b contains the following note, dated the 6th Rabî'î, A.H. 582=A.D. 1186, which tells us that the MS. was read in the presence of Tâjaddîn al-Kindî at several sittings:—

سمع هذه المجلدة على المولى الصدر الامام الكبير تاج الدين شرف
الاسلام سيد العلماء ابي اليمان زيد بن الحسن بن زيد الكندي عبد الرحمن
بن محمد بن ابراهيم الطهراني [و] حسام الدين ابو الحسن علي بن
احمد بن مكى و تقى الدين عمر بن الحسن بن علي الموصلي و شهاب
الدين ابو المحاسن سليمان بن الفضل بن الحسن البانياسي و رضي الدين عبد
الجليل بن احمد الحواري و موفق الدين ابو الجندان رضوان بن
و علي بن ابي الفضائل الدمشقي و عمر بن فضل عبد الله الصرخدي
و ذلك في مجالس آخرها سادس ربيع الاول سنة اثنين و ثمانين
و خمس مائة *

This is attested by Tâjaddîn al-Kindî in his own hand thus:—

هذا صحيح و كتبه ابو اليمان بخطه *

Another note, on the same folio, copied from Tâjaddîn al-Kindî's autograph note, and dated A.H. 623=A.D. 1226, reads thus:—

شاهدت بخط شيخنا تاج الدين رحمه الله في بيت الامام نجيب

الله الكندي سلمه الله و سمع ايضا كتاب الحجة فى القراءات لابي علي
 الفارسى وهى روايتي عن شيخى الامام ابى محمد عبد الله بن علي بن
 احمد قراءة عليه عن الشيخ ابى طاهر احمد بن علي بن عبد الله بن سوار
 المقرئ عن ابى عبد الله الحسين بن علي الامدي عن علي بن عيسى
 الربيعي عن ابى علي الحسن بن احمد بن عبد الغفار الفارسي المصنف
 و كذت سمعتها عليه بقراءة غيري قبل ذلك و كتب ابو اليمن الكندي -
 نقلته كما شاهدته فى صفر من سنة ثلاث و عشرين و ستمائة *

A note, in the margin of the same folio, a portion of which has been cut off by the binder, tells us of the reading of the MS. in the presence of the same Tâjaddîn al-Kindî at the grand mosque of Damascus at several sittings, the last of which was held on Wednesday, the 18th Du'l-Hijjah, A.H. 589=A.D. 1193.

Fol. 145 contains a lengthy note, dated the 'Aziziyyah Madrasah, Damascus, Sunday, the 20th Du'l-Qa'dah, A.H. 606=A.D. 1210, giving the following names, among others, of those who read the book with Tâjaddîn al-Kindî:—

1. Qâdî Zakîaddîn Şadr ash-Shâm Abu'l-'Abbâs Tâhir bin Muḥammad bin 'Alî al-Qurashî (d. A.H. 610=A.D. 1214; see *Ṭabaqât* by Ibn al-Mulaqqin, fol. 115^b).

2. Waḥḥaddîn Abu'l-Faraj Ibrâhîm bin Yûsuf al-Ma'âfirî al-Bûnî (d. A.H. 612=A.D. 1216; see *Al-Jawâhir al-Muḍīyah*, vol. i, fol. 22^a).

3. Muḥammad bin Aḥmad Ash-Shâṭibi (d. A.H. 614=A.D. 1218; see *Ṭabaqât al-Qurrâ'* by Aḍ-Ḍahabî, fol. 138^b).

4. Abu'l-Ḥasan 'Alî bin Abi'l-Ḥasan bin Abî 'Abdallâh al-Wâsiṭî (d. A.H. 617=A.D. 1220; see *ibid.*, fol. 141^a).

5. Ismâ'îl bin 'Abdallâh bin 'Abdalmuḥsin al-Anmâtî (d. A.H. 619=A.D. 1222; see *Ṭabaqât* by Al-Isnawî, fol. 24^b).

6. Zainaddîn Abu'l-Ḥusain Yaḥyâ bin Mu'tî bin 'Abdannûr az-Zuwâwî an-Naḥwî (d. A.H. 628=A.D. 1231; see *Buġyat al-Wu'ât*, fol. 333^a).

7. Abu'l-Faṭḥ Mansûr bin 'Abdallâh bin Jâmi' aḍ-Ḍarfîr (d. A.H. 641=A.D. 1244; see *Ṭabaqât al-Qurrâ'* by Aḍ-Ḍahabî, fol. 152^a).

8. Al-Muntakhab bin Abi'l-'Izz bin ar-Rashîd al-Hamdânî (d. A.H. 643=A.D. 1245; see *ibid.*, fol. 151^a).

9.* 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad as-Sakhâwî (d. A.H. 643=A.D. 1245; see No. 1246 below).

10. Abu'l-Binâ' Maḥmūd, the son of 'Alamaddīn as-Sakhāwī.
11. Al-Qāḍī al-Muntakhab Kamāladdīn Abu'l-Mufaddal Yaḥyâ bin Muḥammad bin 'Alī al-Qurashī (*d.* A.H. 668=A.D. 1270; see *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 115^b).
12. Ismâ'il bin Abī Ṭālib al-'Aṭṭār (*d.* A.H. 668=A.D. 1270; see *Ṭabaqāt al-Qurrâ'* by Aḍ-Ḍahabī, fol. 155^a).
13. Aminaddīn Abu'l-'Abbās Aḥmad bin 'Abdallāh, the nephew of Tājaddīn al-Kindī.
14. Abū Ishāq Ibrāhīm bin 'Abdalwāhhāb bin Abī'l-Ma'ālī al-Khazraḡī ar-Raiḥānī (who was alive up to A.H. 625=A.D. 1228; see *Ṭabaqāt* by Ibn al-Mulaqqin, fol. 122^a).
15. 'Azizaddīn Abū Hāmid Muḥammad, the son of 'Imādaddīn Muḥammad al-Kātib al-Iṣfahānī (*d.* A.H. 597=A.D. 1200; see *Husn al-Muḥāḍarah*, fol. 142^b).

Fol. 278^b contains a note, which tells us of the reading of the second part of the work in the presence of Tājaddīn al-Kindī at the grand mosque of Damascus at four sittings, the last of which was held on Wednesday, the 2nd Muḥarram, A.H. 590=A.D. 1194.

Another note, on the same folio, dated the 'Azīziyah Madrasah, Damascus, Sunday, the 27th Du'l-Qa'dah, A.H. 606=A.D. 1210, repeats, for the most part, the contents of that found on fol. 145. The following concluding words of this note are in Tājaddīn al-Kindī's own hand:—

عاد القاري لولدي ابي الفضل الكحل ابي عبد الله و ابي الفرج
ما فاتهما من هذا الجزء فصح لهما سماع جميعه و كتب ابو اليمى بخطه *

Fol. 281, which is the last folio of the seventh part of the work, contains two notes. The first tells us of the reading of this seventh part, in the presence of Tājaddīn al-Kindī, at the grand mosque of Damascus at three sittings, the last of which was held on Wednesday, the 7th Rabī' I, A.H. 590=A.D. 1194. It also states that Tājaddīn al-Kindī was authorised to teach the book by Imām Abū Muḥammad 'Abdallāh bin 'Alī bin Aḥmad an-Naḥwī in A.H. 540=A.D. 1146. The second note tells us of the reading of the seventh part, again in the presence of Tājaddīn al-Kindī, at the 'Azīziyah Madrasah, Damascus, at two sittings, the last of which was held on Sunday, the 17th Muḥarram, A.H. 607=A.D. 1210.

No other copy of the work is known.

Written in old Arabian Naskh, with occasional vowel-points. Fol. 280 should follow fol. 273.

The date of the copy is not given; but it must certainly be earlier than the date of the first note, viz., A.H. 582=A.D. 1186.

Slightly worm-eaten and water-stained.

Foll. 66^a, 143^b, 144^a, 230^a, 254^b, and 273^b contain seals of Ilyās bin Muḥammad bin 'Alī al-'Arabī, a distinguished Qurān-reader of Damascus. According to Aḍ-Ḍahabī, Ṭabaqāt al-Qurrā', fol. 142^b, he died in A.H. 626=A.D. 1229.

No. 1212.

fol. 149; lines and size same as above.

The Same.

The tenth part of the work noticed above.

Beginning:—

قرأ نافع و حفص عن عاصم أَفَّ لَكَمَا - خَفَضَ مَذُون - ابن كثير و ابن عامر و الكسائي أَفَّ لَكَمَا - خَفَضَ غَيْرَ مَذُون - قال ابو علي من نَوَّ فَقَالَ أَفَّ جَعَلَهُ نَكْرَةً مِثْلَ غَاقٍ وَ صِهٍ وَ نَحْوِ ذَلِكَ مِنَ الْاَصْوَاتِ وَ هَذَا التَّنْوِينُ فِي الصَّوْتِ دَلِيلُ التَّبْكِيرِ وَ مَنْ لَمْ يَذُنْ جَعَلَهُ مَعْرِفَةً كَانَهُ فِي الْمَعْنَى الصَّوْتِ الَّذِي يَعْرِفُ النَّحْ *

Incomplete at the end. It breaks off abruptly thus:—

و زعم بعض البصريين في حذف هذه الذنون انها لغة لغطقان *

Uniform with the preceding, and written by the same hand. The seals of Ilyās bin Muḥammad bin 'Alī al-'Arabī are found on foll. 1^b, 2^a, 83^a, and 148^b.

Slightly worm-eaten and water-stained.

The title-page bears the signature of Tāfaddīn Zaid bin Ḥasan al-Kindī, for some account of whom see No. 1211 above.

No. 1213.

foll. 202; lines 25; size $8\frac{1}{2} \times 6$; $8 \times 4\frac{1}{2}$.

المختصب في شرح الشواذ

AL-MUHTASIB FÎ SHARĤ
ASH-SHAWÂDD.

A rare copy of a work, treating of the disputed readings of the Qurân, based on the *Kitâb ash-Shawâdd* of Abû Bakr Aḥmad bin Mûsâ, better known as Ibn Muġâhid (d. A.H. 324=A.D. 936).

Author: Abu'l-Faṭḥ 'Uṣmân bin Jinnî al-Mawṣili an-Naḥwî
ابو الفتح عثمان بن جني الموصلي النحوي

Beginning:—

اللهم انا نحمدك اقصى مدى الحامدين و نعتزف بآلائك كما
ارجبت على المطيعين من عبادك المعترفين الخ *

The author, a grammarian and philologist of eminent talent, whose father was a Greek slave belonging to Sulaimân bin Fahd bin Aḥmad al-Azdî, was born at Mawṣil some time before A.H. 330=A.D. 941. He was an assiduous disciple of Abû 'Alî al-Fârisî (d. A.H. 377=A.D. 987), to whom he attached himself for a period of about forty years. After the death of Al-Fârisî, he succeeded him as the chief philologist in Baġdâd, and wrote, besides the present work, a large number of instructive books on the science of grammar, among which *Al-Khaṣâ'iṣ*, *Sirr as-Ṣanâ'ah*, *Kitâb al-Lam'* and *Sharḥ Tasrîf al-Mâzinî* are much admired. His works are remarkable for the way in which he has applied scientific principles to the study of grammar. His treatise on the principles of inflection has been translated into Latin, and was published by G. Hoberg, Leipzig, 1885. Our author also wrote a commentary on the *Diwân* of Al-Mutanabbî (d. A.H. 354=A.D. 965), which work he studied under the personal direction of the author. This commentary was the first of its kind, and became the chief source for later commentaries. He died at Baġdâd on Friday, the 27th Ṣafar, A.H. 392=A.D. 1002. Ibn Abî'd-Dam (At-Ta'rikḥ al-Islâmî, fol. 143^a), however, places his death in A.H. 386=A.D. 996. For the author's life and a complete list of his works see *Namah-i-Dânishwarân*, vol. i, p. 171. See also *Nuzhat al-Alibbâ'*, fol. 151^b; *Yâqût*, vol. v, p. 15; Ibn *Khallikân* (De Slane's translation, vol. ii, p. 191); *Dustûr al-I'lâm*, fol. 33^a;

Mir'at al-Janân, fol. 237^b; Buġyat al-Wu'ât, fol. 257^b; Tâj at-Ṭabaqât, vol. iv, part ii, fol. 304^a; and Brook., vol. i, p. 125.

In the preface, the author makes mention of the *Kitâb al-Hujjah* of Abû 'Alî al-Fârîsî (No. 1211 above) and of the *Kitâb ash-Shawâdd* of Ibn al-Mujâhid. The former, he says, exceeded the limits necessary for dealing with the subject. On the latter he depends for both matter and method. He also mentions as his authorities the names of the following two masters of the subject, with *Isnâd* (i.e., the names of the intermediate teachers through whom their teaching was derived):—

1. Abû Hâtim Sahl bin Muḥammad bin 'Uṣmân as-Sajistânî (d. A.H. 250=A.D. 864).

2. Abû 'Alî Muḥammad bin Aḥmad al-Mustanîr Quṭrub (d. A.H. 206=A.D. 821).

The following, quoted from the preface, will give a fair idea of the subject-matter and of how it is dealt with in the present work:—

و انا باذن الله بادى بكتاب اذكر فيه احوال ما شذ عن السبعة وقائل
في معناه مما يربه الله عز اسمه و اياه استعين و هو كافي و نعم الوكيل اعلم
ان جميع ما شذ عن قراءة القراء السبعة و شهرتهم مغنية عن تسميتهم ضربان
ضرب شذ عن القراءة بما راي من الصنعة ليس فيه الا ما يتناولها الظاهر فما
هذه سبيله فلا وجه للتشغل به و ذلك ان كتابنا هذا ليس موضوعا على
جمع كافة القراءات الشاذة عن قراءة السبعة و انما الغرض فيه ابانة ما لطفت
صنعتة و اغربت طريقته و ضرب ثان و هو هذا الذي نحن على سمته اعني
ما شذ عن السبعة و غمض عن ظاهر الصنعة و هو المعتمد المقول عليه
المولى جهة الاشتغال به و نحن نورد ذلك على ما روينا ثم على ما صح
عندنا من طريق رواية غيرنا له لا نألو فيه وجهة ما تقتضيه حال مثله من
تأدية امانته و تحري الصحة في روايته و على اننا نذكر فيه على كتاب
ابي بكر احمد بن موسى بن مجاهد رحمه الله تعالى الذي وضعه لذكر
الشواذ من القراءة ان كان موسوما به مَحْذُور الاجراء عليه و ان هو اثبت
في النفس من كثير من الشواذ المحكية عنم ليست له روايته ولا ترفيقه
و لا هدايته فاما ما روينا في ذلك فكتاب ابي حاتم سهل بن محمد بن

عثمان السجستاني وروينا ايضا في كتاب ابي علي محمد
بن المستنير قطرب رحمه الله من هذه الشواذ صدرا كبيرا غير ان كتاب ابي
حاتم اجمع من كتاب قطرب *

The work is arranged according to Sûrahs of the Qurân.

Hâj Khal., vol. v, p. 105, describes the present work as a commentary on the *Kitâb ash-Shawâ'id* of Abû Bakr Aḥmad bin Mûsâ bin al-Mujâhid; but it is evidently an original work. The title given on fol. 1^a is *شرح الشواذ*; and by the word *شرح* is understood an exposition, not a commentary. In *Buḡyat al-Wu'ât* (*loc. cit.*), however, the work is entitled *كتاب المختص في اعراب الشواذ*.

Only two other copies of the work are known, one in the Library of Kuprîlîzâdah, No. 29, and the other in the Library of Râgîb Pâshâ, No. 13.

Two short notes are given at the end, reproducing the author's autograph notes on his own copy. The first begins thus *وما وجد بخط* and *مؤلفه على ظهر الجلد من كتابه*, and the second begins with the word *وبخطه*. This shows that the present MS. was transcribed from a copy, which had been in the author's hands.

Written in ordinary Arabian Naskh.

Dated the 18th Jumâdâ II, A.H. 1068=A.D. 1657.

Scribe: تاج الدين محمد الحنفى.

A flyleaf at the end contains a note, explaining the meaning of some Arabic idioms.

No. 1214.

fol. 670; lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

جامع البيان فى القراءات السبع

JÂMI' AL-BAYÂN FI'L-QIRÂ'ÂT AS-SAB'.

A rare and comprehensive work on the various readings of the seven canonical Qurân-readers, by Abû 'Amr 'Uṣmân bin Sa'îd ad-Dânî al-Qurṭubî أبو عمرو عثمان بن سعيد الداني القرطبي.

Beginning:—

حدثني الفقيه المقرئ ابو داود قال حدثني شيخنا ابو عمرو عثمان
بن سعيد بن عمرو الفقيه المقرئ اللغوى الاموى

قراءة مني عليه في منزله بمدينة دانية من كتابي وهو يمسك اصله في ربيع الآخر سنة اربعين و اربعمائة قلت له قلت رضي الله عنكم الحمد لله باري الانام بحكمته و فاطر السموات و الارض بقدرته الاول بلا عديل و الآخر بلا مثيل النح *

The author, a great Qâri of Spain, was born at Dāniyah in A.H. 371=A.D. 981. From A.H. 386=A.D. 996 he applied himself to his studies. In A.H. 397=A.D. 1006 he journeyed to the east, made the Hajj pilgrimage, and spent four months at Qairawân and a year in Cairo. On his return to Spain, in Du'l-Qa'dah, A.H. 399=A.D. 1008, he settled in his native town, where he died in Shawwâl, A.H. 444=A.D. 1053. He acquired much traditional learning from the lips of Ibn Ġalbûn (d. A.H. 389=A.D. 998) and other great masters. The number of works composed by him, as stated by Ad-Dahabî, Ṭabaqât al-Qurrâ', fol. 91^a, amounted to one hundred and twenty. Brock., vol. i, p. 407, enumerates nine compositions of his, all of them on the various readings and correct pronunciation of the Qurân. For his life see Mir'ât al-Janân, fol. 256^a; Dustûr al-Îlâm, fol. 47^b; Dahabî's Ṭabaqât al-Qurrâ', fol. 91^a; Taḍkirat al-Huffâz, vol. iii, p. 16; Yâqût, vol. v, p. 35; Nafh at-Tib, vol. i, p. 386.

The work is divided into thirty *Bâb* as follows :—

- I. Fol. 5^a. باب ذكر الخبر الوارد عن النبي صلى الله عليه وسلم بان القرآن انزل على سبعة احرف و بيان ما ينطوي عليه من المعاني و يشتمل عليه من الوجوه *
- II. Fol. 17^a. باب ذكر الاخبار الواردة بالعض على اتباع الائمة من السلف فى القراءة و التمسك بما ادلة ائمة القراءة عنهم *
- III. Fol. 21^a. باب ذكر اسماء ائمة القراءة و الناقلين عنهم و انسابهم وكنائهم و مواطنهم و وفاتهم و نكت من مناقبهم و اخبارهم *
- IV. Fol. 41^a. باب ذكر تسمية ائمة القراآت الذين نقلو عنهم القراءة و ادوها اليهم عن رسول الله صلى الله عليه وسلم *

- V. Fol. 61^b. باب ذكر الاسانيد التي نقلت اليها القراءة عن ائمة
القراءة رواية وادت اليها الحروف عنهم تلاوة *
- VI. Fol. 100^b. باب ذكر مذاهبهم في التسمية و الفصل بها بين
السورتين *
- VII. Fol. 108^a. باب ذكر قولهم في ضم ميم الجمع و في اسكانها
- VIII. Fol. 114^a. باب ذكر مذهب ابي عمرو في الادغام
- IX. Fol. 128^b. باب ذكر مذاهبهم في زيادة التمكن لحرف
المد واللين اذا التقين بالهمزات في المتصل
و المنفصل *
- X. Fol. 146^b. باب ذكر مذاهبهم في الهمزتين المتلاصقتين
في كلمة *
- XI. Fol. 154^b. باب ذكر مذاهبهم في الهمزتين المتلاصقتين في
كلمتين *
- XII. Fol. 165^a. باب ذكر مذاهبهم في الهمزة المفردة *
- XIII. Fol. 165^b. باب ذكر بيان مذهب ورش عن نافع في تسهيل
الهمزة الساكنة و المتحركة *
- XIV. Fol. 170^b. باب ذكر بيان مذهب الاعشى عن عاصم في تسهيل
الهمزة *
- XV. Fol. 172^o. باب ذكر مذهب ابي عمرو في ترك الهمزة الساكنة
دون المتحركة *
- XVI. Fol. 174^a. باب ذكر بيان مذهب هشام عن ابن عامر و حمزة
في الوقف على الهمزة المتطرفة *
- XVII. Fol. 180^b. باب ذكر بيان مذهب حمزة في تسهيل الهمزة
المتوسطة *
- XVIII. Fol. 192^b. باب ذكر مذاهبهم في القاء حركة الهمزة على الساكن
قبلها و في تحقيقها *
- XIX. Fol. 195^b. باب ذكر مذاهبهم في السكوت على الساكن الواقع
قبل الهمزة و في وصله معا *

- XX. Fol. 198^b. باب ذكر مذاهبهم فى الازهار و الادغام للحروف
السواكن *
- XXI. Fol. 214^a. باب ذكر احوال النون الساكنة و التنوين و مذاهبهم
فى بيان الغنة و ادغامها *
- XXII. Fol. 223^a. باب ذكر مذاهبهم فى الفتح و الامالة
- XXIII. Fol. 254^a. باب ذكر مذاهبهم فى الوقف على الممال فى
الوصل *
- XXIV. Fol. 260^a. باب ذكر مذهب الكسائى و الاعشى عن ابى بكر
عن عاصم فى امالة هاء التانيث و ما قبلها عند
الوقف *
- XXV. Fol. 264^b. باب ذكر مذهب ورش عن نافع فى امالة الراء
يسيرا و فى اخلاص فتحها *
- XXVI. Fol. 272^b. باب ذكر اللامات و مذهب ورش و غيره عن الرواة
عن ائمة القراءة فى ترفيقهن و تغليظهن *
- XXVII. Fol. 277^a. باب ذكر مذاهبهم فى الوقف على مرسوم الخط
و بيان ما اختلفوا فيه من ذلك *
- XXVIII Fol. 291^a. باب ذكر مذاهبهم فى الوقف على الحركات الآلى
فى اواخر الكلم و معنى الروم و الاشمام *
- XXIX. Fol. 296^b. باب ذكر الحروف المتفرقة و اختلافهم فيها *
- XXX. Fol. 663^a. باب ذكر التكبير فى قراءة ابن كثير و ذكر الاخبار
الواردة عن المكيين فى ذلك *

For other copies see Cairo, vol. i, p. 94; and Nûr 'Uṣmāniyyah, No. 62. See also Hâj Khal., vol. ii, p. 507; and Brock, vol. i, p. 407.

Written in fair small Naskh, with the headings in red. Dated the 18th Sha'bân, A.H. 1295=A.D. 1878.

Scribe: مصطفى ابراهيم خادم الاستاذ الخلوٲى.

No. 1215.

fol. 153; lines 15; size $6\frac{1}{2} \times 5$; $5 \times 3\frac{1}{2}$.

(Two separate works bound together.)

fol. 1—44.

I.

كتاب التهذيب

KITÂB AT-TAHDÎB.

A work dealing with only those principles of Qirâ'at, which are peculiar to each of the seven great Qurân-readers.

By the same Ad-Dânî.

Beginning:—

قال ابو عمرو عثمان بن سعيد المقرئ رضي الله عنه الحمد لله الذي
هدانا لدينه المرتضى و عرفنا بمحمد نبيه المصطفى الخ *

The plan and arrangement of the work is set forth in the preface thus:—

فان نيتي قويت في تصنيف ما تفرد به كل واحد من القراء السبعة
رحمهم الله من الاظهار و الادغام و الهمز و تركه و نقل الحركة و الامالة و بين
اللفظين و من فرش الحروف من اوله الى آخره حتى آتي على جميع
ما تفرد به كل واحد منهم من ذلك و من غيره مما لم يوافقه عليه اخذ
من القراء فلا ذكر اولا ما تفرد به كل واحد منهم في الروايتين المشهورتين عنه
ثم اتبع ذلك ما تفرد به في هذه الرواية من جميع ما تقدم ذكره و الخص
ذلك و اهذبه فادل على جليبه و خفيه لكي يعم نفعه و تكثر فائدته ان شاء
الله عز و جل *

Contents:—

[باب] ذكر ما تفرد به نافع بن ابي نعيم في روايته من اول
القرآن الى آخره *

Fol. 5^b. باب ذكر ما تفرد به نافع في رواية قالون من اول القرآن
الى آخره *

Fol. 6^a. باب ذكر ما تفرد به نافع من رواية ورش من اول القرآن
الى آخره *

- Fol. 6^b. باب ذكر الهمزة المتحركة
- Fol. 7^a. باب ذكر ما تفرد به من تزيين الرأى وغيرها
- Fol. 7^b. باب ذكر ما تفرد به من تغليظ اللامات
- Fol. 8^a. باب ذكر ما تفرد به من الحروف
- Fol. 9^a. باب ذكر ما تفرد به ابن كثير في روايته من اول القرآن الى آخره *
- Fol. 13^a. باب ذكر ما تفرد به ابن كثير في رواية البرزى
- Fol. 15^a. باب ذكر ما تفرد به ابو عمرو من طريقته عن اليزيدي من اول القرآن الى آخره *
- Fol. 18^b. باب ذكر مذهب ابي عمرو في ادغام الحرفين المثلين والمتقاربين *
- Fol. 22^a. باب ذكر ما تفرد به ابو عمرو في رواية اهل العراق
- Fol. 22^b. باب ذكر ما تفرد به ابو عمرو من طريق اهل الرقة
- Fol. 23^b. باب ذكر ما تفرد به ابن عامر في روايته من اول القرآن الى آخره *
- Fol. 27^a. باب ذكر ما تفرد به ابن عامر في رواية هشام عن اصحابه عنه من اول القرآن الى آخره *
- Fol. 29^a. باب ذكر ما تفرد به عاصم في روايته من اول القرآن الى آخره *
- Fol. 30^a. باب ذكر ما تفرد به عاصم في رواية ابي بكر عنه من اول القرآن الى آخره *
- Fol. 38^b. باب ذكر ما تفرد به حمزة في رواية خلف عن سليم عنه من اول القرآن الى آخره *
- Fol. 39^a. [باب] ذكر ما تفرد به حمزة في رواية خلاد عن سليم عنه من اول القرآن الى آخره *
- Fol. 39^b. باب ذكر ما تفرد به الكسائي في روايته من اول القرآن الى آخره *
- Fol. 40^b. باب ذكر الادغام
- Fol. 42^b. باب اصل الكسامة في امالة هاء الغائبة عند الوقف

Fol. 43^b. باب ذكر ما تفرد به الكساعى في رواية ابي عمرو الدوري
من اول القرآن الى آخره *

Fol. 44^b. باب ذكر ما تفرد به الكساعى في رواية ابي العارث من اول
القرآن الى آخره *

The only other copy of the work, so far as is known, is in the
Ayâ Şûfiyah Library, No. 39.

fol. 45-153.

II.

كتاب التيسير فى القراءات السبع

KITÂB AT-TAISÎR FI'L-QIRÂ'ÂT AS-SAB'.

The well-known treatise on the various readings of the seven
canonical Qurân-readers, by the same Ad-Dânî.

Beginning :—

قال ابو عمرو عثمان بن سعيد بن عثمان المقرئ الكافى رضى الله عنه
الحمد لله المتفرد بالدوام المتطول بالانعام خالق الخلق بقدرته ومدبر الامر
بحكمته اما بعد فانكم سألتمونى احسن الله ارشادكم
ان اصنف لكم كتابا مختصرا في مذهب القراء السبعة الخ *

We are told, in the preface, that the work was composed at the
request of certain persons (probably, the author's pupils), its object
being to supply a book which should be easy to study, and which
should contain a brief and well-written exposition of the seven
canonical readings of the Qurân. The author states that he proposes
to give two versions of each reading.

The work begins with a chapter, containing short biographical
notices of the chief Qurân-readers and their eminent followers.

For other copies see Berlin, Nos. 579—89; Br. Mus. Suppl.,
No. 84; Gotha, No. 350; India Office, No. 41; Ayâ Şûfiyah, No 35;
Kûprilîzâdah, No. 14; Cairo, vol. i, pp. 34, 40, 43; Bodleian, vol. ii,
p. 87; Brill's Catalogue, 1886, No. 319; Râmpûr, p. 46; Âsafiyah, p.
296; and Bûhâr, No. 1.

The work has been lithographed at Delhi, A.H. 1328.

The MS. was transcribed by Muḥammad bin 'Abdalmuḥaimin for his own use.

Written in old Arabian Naskḥ, with some marginal notes. The headings are in red.

Dated A.H. 726=A.D. 1326.

The last folio contains four notes by a certain Mūsā bin Muḥammad al-Qurashî, recording the dates of the birth of his daughter and of three sons. Another note on the same folio, dated Wednesday, the 6th Rabî' II, A.H. 785=A.D. 1383, records the date of the birth of one Sayyid 'Abdallâh bin Ma'mûn ad-Damanhûrî.

The MS. was presented to the library by Dr. Aşdar 'Alî Khân of Patna in 1897.

No. 1216.

fol. 167 ; lines 11 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of the second work, included in No. 1215 above.

Beginning:—

الحمد لله خالق الخلق بقدرته و مدبر الامر بحكمته الغ *

Both on the title-page and in the colophon is given the name of Sultân al-Malik az-Zâhir Muḥammad Abû Sa'îd Jaqmaq (A.H. 842—857=A.D. 1438—1453), for whom the MS. was transcribed by Aḥmad bin Ḥusain bin 'Alî al-Mundîrî at the Madrasah Al-Manşûriyah (founded by Sultân al-Malik al-Manşûr Qalâ'un of Egypt; see Ḥusn al-Muḥâdarah, fol. 189^a). The colophon runs thus:—

كتب هذا التيسير المبارك لجمع الروايات السبعة برسم المقام الشريف
العالي السلطان الاعظم المالك الملك الظاهر محمد ابي سعيد جقمق
اعز الله انصاره بمحمد وآله من كتابة الفقير الى الله تعالى احمد بن
حسين بن علي المنذري الامام بالمدرسة المنصورية غفر الله له ولوالديه
و للمسلمين اجمعين في شهر صفر سنة خمس و اربعين و ثمان مائة *

Written in good, neat, and vocalised Naskḥ. The headings are mostly in gold, but in some cases in blue or red. The title-page is richly illuminated.

Dated A.H. 845=A.D. 1441.

No. 1217.

fol. 103 ; lines 15 : size $10\frac{3}{4} \times 7$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The Same.

Another copy of the same work, with some marginal notes extracted from the *Tahbîr at-Taisîr* of Al-Jazarî (No. 1220 below).

Beginning :—

قرأت على أبي داؤد سليمان بن نجاح الامري الحمد لله
المتفرد بالدوام والمتطول بالانعام *

The MS., dated Damascus, the 3th Rajab, A.H. 864=A.D. 1460, was transcribed by Muḥammad bin Muḥammad bin 'Alî al-Ḥalabî al-Ḥanafî, probably identical with the commentator on Al-Kâshgari's *Munyat al-Muṣallî* (see Paris, Nos. 147—8), who died in A.H. 879=A.D. 1474.

In a note at the end of the work (fol. 99^a), we are told that the present MS. was collated with the copy read in the presence of شهاد [؟] بن الجراي. The date of this note has been partly cut off in the binding ; but it is probably the 7th Shawwâl, A.H. 865=A.D. 1461. The words ومد في حياته and show that الجراي was alive then. Another note, below the above, runs thus :—

بلغ مقابلة بحسب الطاقة و الامكان على نسخة التكبير للعلامة ابن
الجزري فصح بحمد الله و الحمد لله وحده بتأريخ ثاني عشري ربيع الآخر
من شهر سنة احدى و ثلاثين وتسعمائة على يد مالكة احمد بن
احمد الطيبي المقرئ الشافعي *

According to this, the marginal notes in the present MS. were compared by Aḥmad bin Aḥmad at-Tîbî (d. A.H. 979=A.D. 1571 ; see Brock., vol. ii, p. 320) with a copy of the *Tahbîr at-Taisîr* of Al-Jazarî on the 22nd Rabi II, A.H. 931=A.D. 1525.

The last four foll. contain, among miscellaneous notes and extracts, a poem by Abu'l-Khair Shamsaddin Muḥammad bin Muḥammad al-Jazarî (d. A.H. 833=A.D. 1429).

Beginning :—

سألتكم يا مقرئ الارض كلها حروفا انت في الذكر للسبعة الملا

This is followed by a short piece, containing altogether six verses, by Aṣ-Ṣarṣarī, evidently Abū Zakariyā Yaḥyā bin Yūsuf al-Anṣārī aṣ-Ṣarṣarī (*d.* A.H. 656=A.D. 1258; see *Mir'āt al-Janān*, fol. 415^b).

* Beginning :—

اتخذ بمعنى جاء بالقصر تاليا كمثل اباها امرنا فتدبرا

Written in fair Naskh, with the headings in red. Dated A.H. 864=A.D. 1460.

The title-page contains notes by several former owners of the MS., two of which are of great importance, viz., one by Aḥmad bin Aḥmad bin Badr aṭ-Ṭibī (*d.* A.H. 979=A.D. 1571), the author of the poem, entitled *جواز تقليد الشافعي على مذهب الامام ابي حنيفة*, and the other by 'Abdallatif bin 'Abdal-Mun'im, commonly called Ibn al-Jâbi ash-Shâfi'i al-Muqri, a scholar of some reputation, who held the post of Qâḍī at Damascus, and died on Saturday, the 2nd Sha'bân, A.H. 1026=A.D. 1617. See *Khulâṣat al-Aṣḥar*, vol. iii, p. 17.

No. 1218.

foll. 157 ; lines 13 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

The Same.

Another copy of the same work.

Beginning :—

قرأت على ابي داود المقرئ سليمان بن نجاح الاموي
الحمد لله المتفرد بالدوام والمتطول بالانعام خالق الخلق بقدرته ومدبر
الامر بحكمته النج *

Foll. 25, 72—73, 80—88, 95—100, 141—151 and 155—157 have been added in a later hand. According to a Persian note at the end, they were supplied by 'Inâyatalloh bin Muḥammad Faḍlallāh al-'Uṣmānī al-Muḥammadī ash-Shâfi'i, in the grand mosque of Delhi, at the instance of Mirzâ Ṣaffi-Shikan Khân.

Written in fair Naskh, within red and blue ruled borders ; with an illuminated frontispiece.

Not dated ; probably 16th century.

The title-page contains a seal bearing the name of the above-mentioned Mirzâ Saff-Shikan Khân, dated A. H. 1250=A.D. 1834.

No. 1219.

fol. 127; lines 16; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, with the headings in red, within gold and black ruled borders.

Not dated; probably 17th century.

The last nine foll., which are written in a later hand, contain the following four tracts:—

I. A tract on the orthography of the Qurân, divided into 14 chapters, or *Fasl*.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و بعد فهذه
رسالة تتعلق بالتجويد النح *

II. A tract on the orthography of *Sûrat al-Fâtihah*, i.e., the first chapter of the Qurân.

Beginning:—

فائدة حسنة تجويد الفاتحة اذا اردت قراءة الفاتحة النح *

III. A tract dealing with the places in the Qurân, where *Waqf* (a full-stop) is not permissible.

Beginning:—

فهذه فائدة في معرفة الاوقاف التي يحرم الوقوف عليها النح *

IV. A tract on the difference between النون الساكنة and القنوس.

Beginning:—

الغون الساكنة و التذوين لهما عند حروف الهجاء خمسة احكام النح *

Two flyleaves, at the beginning, contain a key in tabular form, explaining the abbreviations used by Ash-Shâtibî (d. A.H. 590=A.D. 1194) in his versified work, entitled المنظومة الشاطبية.

No. 1220.

foll. 64 ; lines 25 ; size $8\frac{1}{2} \times 6$; 6×4 .

تفسير التيسير

TAHBÎR AT-TAISÎR.

A commentary on the preceding work, by Shamsaddîn Abu'l-Khair Muhammad Ibn al-Jazârî شمس الدين ابو الخير محمد ابن الجزري (d. A.H. 833=A.D. 1429 ; see Lib. Cat., vol. xv. No. 1015, ii.)

Beginning:—

قال الشيخ الفاضل العلامة شمس الملة و الدين
 ابو الخير محمد بن محمد بن محمد بن الجزري الشافعي ايد الله ظلال
 افادته على كافة المسلمين و كثر امثاله بين الخلائق اجمعين الحمد لله على
 تبيين التيسير و اشهد ان لا اله الا الله وحده لا شريك له الحكم العدل السميع
 البصير الخ *

The author tells us, in the preface, that the *Kitâb at-Taisîr* of Ad-Dânî and its versified version by Ash-Shâtîbî created a general belief that the seven readings of the Qurân, dealt with in these two works, are the only authentic and correct readings. This belief, the author says, he refuted in a previous work, entitled *Tayyibat an-Nashr* (see No. 1246 below), and established three other readings, other than the canonical, as equally authentic in their origin. In the present work he confines himself to a commentary on the *Kitâb at-Taisîr*, incorporating with it the three additional readings.

The preface is followed by a short biographical account of the author of *At-Taisîr*, to whom our author traces his *Isnâd* (chain of successive teachers).

For other copies see Berlin, No. 590 ; Cairo, vol. i, p. 92 ; Râmpûr, p. 46 ; and Nûr 'Uṣmâniyah, No. 60. See also Brock. vol. ii, p. 201 ; and Hâj. Khal., vol. ii, p. 488.

Written in small Arabian Naskh, with the headings in red.

Not dated ; probably 18th century.

* No. 1221.

foll. 94; lines 5-14; size $10\frac{3}{4} \times 6\frac{1}{2}$; 6×4 .

حز الاماني ووجه التهاني

HIRZ AL-AMÂNÎ WA WAJH AT-TAHÂNÎ.

A versified version of Ad-Dânî's *Kitâb at-Taisir*, by Abû Muḥammad al-Qâsim bin Firrûh bin Abî'l-Qâsim Khalaf bin Aḥmad ar-Ru'ainî ash-Shâṭibî أحمد بن أبى القاسم خلف بن احمد الرعينى الشاطبى.

Beginning:—

بدأت بسم الله فى النظم أولا تبارك رحمانا رحيمًا وموئلا

The author, who belonged by race to Dû Ru'ain (a tribe of Yemen), was born at Shâṭibah (a large city in the east of Spain) towards the end of A.H. 538=A.D. 1144. He was a great master of the Qurân and tradition, and stood unrivalled in grammar and philology. For some time he held the post of Khatîb in his native town. In A.H. 572=A.D. 1176 he came to Cairo, where he was appointed a professor in the Madrasah Al-Fâḍiliyah. He settled there permanently, and died on Sunday, the 28th Jumâdâ II, A.H. 590=A.D. 1194. See Ibn Khallikân (De Slane's translation, vol. ii, p. 499); Husn al-Muḥâdarah, fol. 148^b; Tabaqât al-Qurrâ' by Ad-Dahabî, fol. 131^b; Dustûr al-I'âm, fol. 71^a; Mir'ât al-Janân, fol. 365^a; Buġyat al-Wu'ât, fol. 305^b; Tâj at-Tabaqât, vol. vi, part ii, fol. 259^a; Nakt al-Himyân, fol. 69^a; Yâqût, vol. vi, p. 184; and Brook., vol. i, p. 409.

The poem, which is generally known as *Ash-Shâṭibîyah*, consists of 1173 verses, and is the main authority on which the subsequent Qurân-readers rely. The author is reported to have said "No one will read this poem of mine without Almighty God's permitting him to derive profit from it; for I composed it purely and simply with the view of serving Him".

For other copies, see Br. Mus. Suppl., No. 87; Berlin, No. 594; India Office, No. 43; München, No. 101; Gotha, No. 551; Paris, No. 609; Brill, No. 321; Cairo, vol. i, p. 35; Waliaddin, No. 31; Ayâ Şûfiyah, No. 37; Ḥamidiyah, No. 20; Nûr 'Uṣmâniyah, No. 87; Râmpûr, p. 47; Âsafiyah, p. 296. For commentaries, see Brook., vol. i, p. 409; and Ḥâj. Khal., vol.iii, p. 43.

The poem was lithographed in Cairo, A.H. 1308.

Written in fair Nasta'liq, with interlinear and marginal notes.

Dated Wednesday, the 9th Du'l-Hijjah, A.H. 1115=A.D. 1704.

Scribe : محمد الشبلي شفيعي.

The title-page contains the seals and signatures of former owners of the MS.

No. 1222.

fol. 35; lines 19; size $7 \times 4\frac{3}{4}$; 5×3 .

The Same.

Another copy of the preceding poem, with the following title:—

هذه القصيدة الملقبة بحرز الامانى ووجه التهاني نظم الشيخ الامام
المقري ابي القاسم ابن فيرة بن خلف بن احمد الرعيني الشاطبي
رضي الله عنه *

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders.

Dated Monday, the 20th Sha'bân, A.H. 1133=A.D. 1721.

No. 1223.

fol. 96; lines 13; size $6\frac{1}{2} \times 4$; $5 \times 2\frac{3}{4}$.

The Same.

Another copy of the same poem, with the following title:—

هذا متن الشاطبية فى القراءات السبع تأليف الامام العالم العلامة
الشيخ الشاطبي غفر الله له ولوالديه *

Written in fair Naskh, with occasional vowel-points, within red-ruled borders. Slightly water-stained.

Dated A.H. 1176=A.D. 1763.

No. 1224.

fol. 139; lines 18; size 10×6; 8×4½.

شرح الشاطبية

SHARḤ ASH-SHÂṬIBÎYAH.

A commentary on the preceding poem, by 'Alamaddîn Abu'l-Hasan 'Alî bin Muḥammad bin 'Abdaṣṣamad al-Hamdânî as-Sakhâwî علم الدين ابو الحسن علي بن محمد بن عبد الصمد الهمداني السخاوي

Beginning :—

احمد لله رب العالمين و صلواته على سيدنا محمد خاتم النبيين
و المرسلين و على آله و صحبه اجمعين - فال، الشيخ الفقيه الامام المقرئ
الحافظ ابو القاسم الشاطبي رحمه الله الخ *

The author, As-Sakhâwî, was born at Sakhâ (a village in Egypt) in A.H. 558=A.D. 1163. He studied at Cairo under Abû Muḥammad Qâsim ash-Shâtibî (d. A.H. 590=A.D. 1194), and acquired under his tuition a sound knowledge of the various readings of the Qurân, grammar and philology. After completing his education at Alexandria, he proceeded to Damascus, where he was held in great esteem for his profound learning and courtesy. He wrote, besides the present work and those mentioned in Brock., vol. i, p. 410, a commentary on *Al-Mufaṣṣal* of Az-Zamakhsharî (d. A.H. 538=A.D. 1143) and a commentary on the Qurân up to Sûrah الكهف. He died at Damascus on the 12th Jumâda II, A.H. 643=A.D. 1245. See *Dahabî's Tabaqât al-Qurrâ'*, fol. 148^b; Ibn Khallikân (De Slane's translation, vol. ii, p. 281); *Mir'ât al-Janân*, fol. 405^a; *Tabaqât* by Ibn al-Mulaqqin, 57^a; *Tabaqât* by Al-Isnawî, fol. 127^b; *Tabaqât* by Ibn Qâḍî Shuhbah, fol. 81^b; *Tabaqât al-Kubrâ* by As-Subkî, vol. vi, fol. 244^b; *Dustûr al-Ilâm*, fol. 62^b; *Tâj at-Tabaqât*, vol. vii, part i, fol. 175^b; *Buġyat al-Wu'ât*, fol. 284^a; *Tabaqât al-Mufasssirîn* by Ad-Dâ'ûdî, fol. 70^b; and Brock., vol. i, p. 410.

The present commentary only explains the verbal difficulties of the poem of Ash-Shâtibî. In Hâj. Khal., vol. iii, p. 44, it is entitled الفتح الوسيط في شرح القصيد ; but the title-page of the present MS. reads : كتاب النكت المفيدة في شرح القصيدة.

For other copies see Paris, No. 611; München, No. 102; Cairo, vol. i, p. 104; Nûr 'Uṣmâniyah, No. 74; and Āṣafiyyah, p. 300.

The present copy contains the following two appendices :—

I. **عمدة المفيد وعمدة المجيد**, a poem of sixty verses on the correct pronunciation of the Qurân, by the same As-Sakhâwî, fol. 137^b.

Beginning:—

يا من يريد تلاوة القرآن ويرود شوا أئمة الاتقان

For other copies see Berlin, No. 497; and Alger, No. 561, vi. See also Hâj. Khal., vol. iv, p. 266.

II. A poem of twenty-two verses, by Abu'l-Hasan 'Alî bin Muḥammad al-Khazraǧî (see Berlin, No. 3432), fol. 139^a.

Beginning:—

يا سائلي عن كتاب الله مجتهدا وعن ترتب مايتلى من المضر

In this poem, the order of the revelation of Sûrahs of the Qurân is set forth.

The MS. was transcribed by 'Abdalqâdir bin 'Abdannûr bin Aḥmad bin 'Umar al-Yazîdî for a certain Shamsaddin 'Alî bin Ibrâhim al-Bajalî.

Written in Arabian Naskḥ, with occasional vowel-points. Slightly worm-eaten and water-stained. Dated Tuesday, the 17th Rabî' I, A.H. 929=A.D. 1523.

The correct order of the folios should be: 1—51, 57, 55—56, 53—54, 52, 58—99, 106—109, 104—105, 100—103 and 110—139.

No. 1225.

fol. 224; lines 21; size $8 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

كنز المعاني في شرح حزر الاماني

KANZ AL-MA'ÂNÎ FÎ SHARḤ ḤIRZ AL-AMÂNÎ.

A commentary on the same poem of Ash-Shâtibî, by Shamsaddin Abû 'Abdallâh Muḥammad bin Aḥmad bin Aḥmad bin al-Husain al-Mawṣilî, better known as Shu'lah al-Hanbalî شمس الدين ابو عبد الله محمد بن احمد بن احمد بن الحسين الموصلی المعروف بشعلة الحنبلي.

Beginning:—

الحمد لله الذي انزل القرآن على سبعة احرف كلها شاف
واف بعد فلما ترتبت مزينة العلوم على مزينة المعلوم عرائسها
النفائس لا تغلى مهرها النخ *

The author was born at Mawṣil in A.H. 623=A.D. 1226. He studied under Abu'l-Ḥasan 'Alī bin 'Abdal'azīz al-Anmāṭī al-Irbilī (who was born in A.H. 610=A.D. 1213, and was alive up to A.H. 676=A.D. 1278; see *Ṭabaqāt al-Qurrā'* by Ad-Dahabī, fol. 168^b). Our author soon acquired a great knowledge of the various readings of the Qurān, grammar and law. He wrote several works, and died at Mawṣil on the 25th Ṣafar, A.H. 656=A.D. 1258, or, according to another version, in Baġdād, A.H. 650=A.D. 1252. For further particulars of his life and works see *Ṭabaqāt al-Ḥanābilah* by Ibn Raġab al-Ḥanbalī, vol. ii, fol. 76^a; *Ṭabaqāt al-Qurrā'* by Ad-Dahabī, fol. 160^a; *Dustūr al-I'lām*, fol. 73^a; *Tāj al-Ṭabaqāt*, vol. vii, part i, fol. 221^a; and *Mir'āt al-Janān*, fol. 415^a.

In the present commentary, the comments on each verse are divided into three parts. In the first, to which the letter ب is prefixed, lexicographical difficulties are solved; in the second, which is separated from the first by the letter ح, grammatical difficulties are explained; and in the third, distinguished by the letter ص, the meaning of the verse is explained. The letters ب, ح and ص are written in red ink.

For other copies see Berlin, No. 604; Cairo, vol. i, p. 104; *Āyâ Ṣūfiyah*, No. 46; *Râmpûr*, p. 53; and *Âṣafiyyah*, p. 302. See also Hâġ. *Khal.*, vol. iii, p. 44.

The work was printed in A.H. 1288.

Written in small and fair Naskh, with quotations from the text in large characters.

Dated the 27th Muḥarram, A.H. 1046=A.D. 1636.

Scribe: معمود بن العاجي مصطفى الادرنوي.

No. 1226.

fol. 346; lines 15-16; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above.

Written in different hands, both Naskh and Nasta'liq. Seriously worm-eaten.

Not dated; probably 18th century.

No. 1227.

foll. 232; lines 24; size 11 × 6; 7 $\frac{3}{4}$ × 4.

الآلي الفريدة في شرح القصيدة

AL-LA'ÂLÎ AL-FARÎDAH FÎ SHARḤ AL-QAṢÎDAH.

A commentary on the same poem of Ash-Shâtibî, by Jamâladdin Abû 'Abdallâh Muḥammad bin al-Ḥasan bin Muḥammad bin Yûsuf al-Fâsî al-Maġribî al-Ḥanafî al-Muqri بن محمد بن يوسف الفاسي المغربي الحنفي المقرئ.

Complete in two separate volumes.

Vol. I.

Beginning:—

يقول العبد الفقير الى رحمة ربه المستغفر من ذنبه محمد بن حسن المقرئ عفى الله عنه الحمد لله الذي انزل على عبده الكتاب و وعد من تلاه فوعده به جزيل الثواب اما بعد فان جماعة من القراء المشغولين بقصيدة الشيخ الامام ابى القاسم الشاطبي رحمه الله سألوني ان اشرحها لهم شرحا يعينهم على فهمها و يوفقهم على علمها فوفقت عن ذلك زمانا لاختلاف اغراضهم في التكميل و التقليل اذ الجمع بينهما في شرح واحد مستحيل ثم استخرت الله تعالى في جمع شرح وسط لا اميل فيه الى الاكثار ولا اخل فيه بالمقصود لقصد الاختصار فجمعت على ما رأيت من الترتيب و أثرت من التخليص و التقريب و سميته بالآلي الفريدة في شرح القصيدة الخ *

The author, who belonged to the Ḥanafî school, was born at Fâs some time after A.H. 580=A.D. 1185. At an early age, he came to Ḥalab, where he was educated under several eminent scholars. He also studied in Cairo under two distinguished disciples of Ash-Shâtibî, viz., Abû Mûsâ 'Isâ bin Yûsuf bin Ismâ'il al-Maqdisî and 'Abdarrahmân bin Sa'id ash-Shâfi'. Our author was the foremost Qurân-reader of Ḥalab in his time. He died at Ḥalab in A.H. 656=A.D. 1258. See Ṭabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 158^b; Al-Jawâ-

hir al-Mudīyah, vol. ii, fol. 9^b; Dustūr al-I'lām, fol. 102^b; Mir'ât al-Janân, fol. 415^a; and Tâj at-Tabaqât vol. vii, part i, fol. 234^a.

For other copies see Ayâ Sûfiyah, No. 49; Nûr 'Uṣmâniyah, No. 75; and Âsafiyah, p. 300. See also Haj. Khal., vol. iii, p. 44. There it is stated that the work was completed in A.H. 672=A.D. 1274, but this is obviously wrong.

Written in small and fair Naskh. Slightly worm-eaten. It appears, from the original pagination of the MS., that foll. 65 and 72, which should come in their proper order, have been wrongly placed in binding after foll. 71 and 64, respectively.

Dated A.H. 1226=A.D. 1811.

Scribe: ملا عبد الصمد.

No. 1228.

foll. 194; lines 23; size 11 × 7 $\frac{3}{4}$; 9 × 6.

The Same.

Vol. II.

A very old copy of the second volume of the same work, beginning with the heading: سورة آل عمران.

Written in fair Arabian Naskh.

Dated the 17th Sha'bân, A.H. 669=A.D. 1271.

Scribe: علي بن الحسن بن علي الطفونجي.

The last page contains the following note by a certain Muḥammad bin ash-Shaikh Ridwân about his purchase of the MS.:—

دخل في ملك الفقير الى ربه الغني محمد بن الشيخ رضوان
الحافظ المصري الشافعي في محلة الميدان الوسطاني في زقاق البصل
حرف في غرة رجب سنة ١٢٨١ *

No. 1229.

foll. 193; lines 21; size 10 × 6; 6½ × 4½.

ابراز المعاني من حزر الاماني

IBRÂZ AL- MA'ÂNÎ MIN ĤIRZ
AL-AMÂNÎ.

A remarkable and very old copy of the first half of a commentary on the same poem of *Ash-Shâtibî*, by *Shihâbaddîn Abu'l-Qâsim 'Abdarrahmân bin Ismâ'il bin Ibrâhîm*, better known as *Abû Shâm-ah* شهاب الدين ابو القاسم عبدالرحمن بن اسمعيل بن ابراهيم المعروف بابي شامه (*d. A.H. 665 = A.D. 1268*; see *Lib. Cat.*, vol. v, part ii, No. 380).

Beginning:—

الحمد لله الذي اسبغ علينا نعمه و افاض لدينا منته و انزل الينا كتابه
الذى فصل آياته فاحكمه و اتقنه و جعلنا من حملته و خدام شرعه الذي
علمنا فروضه و سننه و خصنا بارسال اكرم الخلق محمد بن عبد الله خاتم
انبيائه و سيد اصفيائه الخ *

The author states, in the preface, that *Ash-Shâtibî*, the author of the original poem, encouraged him in a dream to write the present commentary. He began the work in a very diffuse style; but after writing up to باب الممرتين, he discovered that the method adopted was a mistaken one, and consequently he abridged the portion already composed, and finished the work in a much more compendious style than that originally contemplated.

The MS. ends with the chapter: باب مذاهبهم في الزوائد اى في الياآت, the last line of the poem commented upon being:—

سامضى على شرطي و بالله اکتفي

و ماخاب ذوجد اذا هو حسب

For other copies see *Berlin*, Nos. 606-7; *Br. Mus.*, No. 1558; *Nûr 'Uṣmāniyah*, No. 73; *Ayâ Şûfiyah*, No. 48; *Waliaddîn*, No. 16; *Râmpûr*, p. 44; and *Âsafiyah*, p. 300. See also *Hâj. Khal.*, vol. iii, p. 44.

Written in small closely written and cursive Persian *Naskh*, with quotations from the text in red.

Dated the 23rd Rabi' II, A.H. 778=A.D. 1376.

Scribe : محمد بن علي بن حسين بن مردانشاه المعروف ببهرامي الهروي .

Two flyleaves, at the beginning, contain, besides miscellaneous notes and extracts, an anonymous poem on the various readings of the seven canonical Qurân-readers, beginning as follows :—

الا قد حمدت الله في القول اولا
الها عليمنا قادرا متفضلا

The title-page contains a note by 'Umar bin Shamsaddin Ahmad al-Qastamûnî, stating that the MS. was purchased by him, at Brussa for 65 Dirhams.

No. 1230.

fol. 260 ; lines 23 ; size $8\frac{1}{2} \times 6$; 6×4 .

كنز المعاني

KANZ AL-MA'ÂNÎ.

A well-known commentary on the same poem of Ash-Shâtîbî, by Burhânaddin Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î (d. A.H. 732=A.D. 1332), for some account of whom see Lib. Cat., vol. xii, No. 706.

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله مبدئى الاسم و منشئ الرمم الذى علم بالقلم علم الانسان

ما لم يعلم الخ *

The introduction consists of two sections, as follows :—

I. The origin of the various readings of the Qurân and the Prophet's directions regarding them.

II. A short biographical sketch of Ash-Shâtîbî, the author of the text.

The comments on each verse consist of three *Anwâ'* (parts), as follows :—

- (i) الأول فى اللغة و الاعراب و البيان
 (ii) الثانى فى شرح معانى الكلام
 (iii) الثالث فى توجيه وجوه القرائات

The volume ends with the chapter: باب مذاهبهم فى الزوائد الى . باب حكم اختلافهم فى الياآت الزوائد

According to Hâj. Khal., vol. iii, p. 43, the work was completed in the month of Sha'bân, A.H. 691 = A.D. 1292.

For other copies see Berlin, No. 611; Gotha, No. 554; *München, No. 103; Alger, No. 371; Cairo, vol. i, p. 100; Ayâ Şûfiyah, No. 47; Waliaddin, Nos. 17—20; Nûr ' Uşmâniyah, Nos. 70—72; and Râmpûr, p. 50.

Written in a pointed Naskh, with occasional marginal notes.

Dated the 18th Rabi' I, A.H. 1008 = A.D. 1599.

Scribe: ابراهيم بن علي.

No. 1231.

fol. 335; lines 25; size $12 \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4$.

The Same.

Vol. II.

The second volume of the same work, beginning with باب فرش الحروف.

The volume ends with a *Faṣl*, containing short biographical notices of those Qurân-readers, whose names occur incidentally in the present work.

The colophon runs thus:—

تم الكتاب المبارك بحمد الله وعونه وحسن توفيقه بتاريخ تاسع شهر محرم الحرام من شهر سنة ٢٩ جلوس مبارك مطابق سنة الف وتسعين وسبع وذلك على يد افقر عباد الله تعالى واحوجهم الى عفوه ومغفرته ابو البركات بن شينم ابي محمد زاهدي *

Written in fair Naskh, with quotations from the text in red.

Dated the 9th Muḥarram, A.H. 1097 = A.D. 1685.

Scribe : ابو البركات بن شبنم ابی محمد زاهدی

The title-page contains two seals bearing the inscription **افضل** **عبد الله محمد**, dated A.H. 1135=A.D. 1722.

No. 1232.

foll. 236; lines 23; size $12\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4$.

The Same.

Vol. I.

Another copy of the first volume of the same work, beginning like the first volume of the above copy and ending with the following colophon :—

تم الجزء الاول من كتاب كنز المعاني في شرح حرز الاماني ووجه التمهاني *

The colophon is followed by a note, in the same hand as the text, discussing certain rules about the letter *z* (*Hamzah*).

Written in small Naskh, with quotations from the text in red.

Dated the 50th year (i.e., A.H. 1118=A.D. 1707) of the reign of 'Ālamgîr (A.H. 1069-1118=A.D. 1659-1707).

The title-page contains a seal bearing the inscription افضل
عباد الله محمد, dated A.H. 1135=A.D. A.D. 1722.

No. 1233.

foll. 235; lines 21; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

سراج القاري

SIRÂJ AL-QÂRÎ.

A commentary on the same poem of Ash-Shâtîbî, by Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad, known as Ibn al-Qâṣîh al-'Uḍrî al-Baġdâdî احمد بن عثمان بن محمد بن ابي البقاء علي بن عثمان بن محمد بن احمد المعروف بابن القاصم العذري البغدادي.

The full title of the work, as given in the preface, is as follows:—*سراج القارى المبتدى وتذكرة المقرئ المنتهى*.

Beginning:—

قال مؤلفه الشيخ الامام الحمد لله الذي علم القرآن
وزين للانسان بلفظ اللسان *

The author, Ibn Al-Qâṣiḥ, was born on the 3rd Rajab, A.H. 716=A.D. 1316. He studied under Ismâ'il bin Yûsuf al-Kaffatî (d. A.H. 764=A.D. 1362; see *Ad-Durar al-Kâminah*, vol. i, fol. 117^b), and acquired a great knowledge of the various readings of the Qurân and of grammar. He was appointed a teacher of Qurân-reading in the Madrasah, attached to the grand mosque of Mâridîn (a town in Mesopotamia). He wrote several works, and died in Du'l-Hijjah, A.H. 801=A.D. 1399. See *Al-Qabas al-Hâwî*, vol. i, fol. 145^a; *Dustûr al-Ilâm*, fol. 112^a; *Husn al-Muhâḍarah*, fol. 127^b; and *Brock.*, vol. ii, p. 165.

The author tells us, in the preface, that, though numerous commentaries on the poem of *Ash-Shâtibî* had been written, they were either over-concise, or more diffuse in treatment than the present work. He tells us further that he derived his material from other commentaries on the same poem, viz., by *As-Sakhâwî* (No. 1224 above); by *Al-Fâsî* (No. 1227 above); by *Abû Shâmah* (No. 1229 above); and by *Al-Ja'barî* (No. 1230 above). The preface is followed by a short biographical account of *Ash-Shâtibî*, the author of the text.

The work was completed, as stated by the author in the colophon, on Thursday, the 18th *Sha'bân*, A.H. 759=A.D. 1358.

For other copies see *Berlin*, No. 609; *Paris*, No. 612; *Alger*, No. 372; *Cairo*, vol. i, p. 99; *Waliaddîn*, No. 25; *Nûr 'Uṣmânîyah*, No. 68; *Râmpûr*, p. 50; and *Âsafiyah*, p. 300.

The work has been twice printed in *Cairo*, viz., in A.H. 1293 and 1304.

Written in Arabian *Naskh*, with quotations from the text in red.

Dated the 8th *Du'l-Qa'dah*, A.H. 1050=A.D. 1641.

No. 1234.

fol. 390; lines 19; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3$.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, within double red-ruled borders.

Not dated; probably 19th century.

Scribe: عبد الوهاب بن محمد سالم.

No. 1235.

fol. 85; lines 15; size $7\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

كتاب العنوان فى القراءات السبع

KITÂB AL-'UNWÂN FI'L-QIRÂ'ÂT
AS-SAB'.

* A very old and remarkable copy of a work, treating of the various readings of the seven canonical Qurân-readers.

Author: Abu't-Tâhir Ismâ'il bin Khalaf bin Sa'id bin 'Imrân al-Ansârî as-Şaqalî as-Saraqustî al-Miṣrî سعيد بن خلف بن سعيد بن عمران الانصارى الصقلى السرقسطى المصرى. He was a native of Saraqustah (Saragossa), a city in the east of Spain. He was an eminent grammarian and a great master of the sciences connected with the Qurân. He kept alive his zeal for study and for the communication of its results to the public till his death. Besides the present work, he abridged the *Kitâb al-Hujjah* of 'Abû 'Alî al-Fârisî (No. 1211 above) and *Al-Burhân fi Tafsîr 'Ulûm al-Qurân* of 'Alî bin Ibrâhîm al-Hawfî (d. A.H. 430=A.D. 1038). He died in Egypt on Sunday, the 1st Muḥarram, A.H. 455=A.D. 1063. See Ibn Khallikân (De Slane's translation, vol. i, p. 218); Ḥusn al-Muḥâdarah, fol. 123^b; Buġyat al-Wu'ât, fol. 153^b; Dustûr al-I'lâm, fol. 63^a; Ṭabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 95^b; and Brock., vol. i, p. 407.

Beginning:—

قال الشيخ أبو طاهر اسمعيل بن خلف المقرئ النحوي رضي الله
عنه الحمد لله الذي أنشأنا بقدرته وهدانا للإسلام وفطرته

اما بعد فاني ذاكر في هذا الكتاب ان شاء الله ما اختلف فيه القراء السبعة المشهورون من ائمة الامصار الخ .

We are told, in the preface, that the author had previously written a larger work on the various readings of the seven canonical Qurân-readers, entitled *Al-Iktifâ'*, which he subsequently abridged to suit beginners in the present concise work. No copy of his larger work seems to be extant; but it has been noticed by Hâj. Khal., vol. i, p. 388.

For other copies see Berlin, Nos. 591-2; and Ayâ Sûfiyah, No. 58. See also Hâj. Khal., vol. iv, pp. 274-5.

The present MS. was transcribed by 'Abdalqawî bin 'Abdallâh bin Ibrâhîm bin Muḥammad al-Anmâtî as-Sa'dî, a great Qurân-reader of Egypt, who died in the month of *Shawwâl*, A.H. 646=A.D. 1248. See *Tabaqât al-Qurrâ'* by Aḍ-Ḍahabî, fol. 152^a.

Written in fair Naskḥ, with occasional vowel points. Dated A.H. 632=A.D. 1234.

On fol. 86^a the scribe, 'Abdalqawî al-Anmâtî, grants a certificate to his pupil, *Shamsaddîn* Abû 'Amr 'Uṣmân bin 'Alî bin Yahyâ al-Khashshâb, who read the MS. with him from beginning to end in the month of *Rajab*, A.H. 634=A.D. 1237. A similar certificate, dated A.H. 635=A.D. 1238, in the margin of fol. 85^b runs thus:—

قرأ عليّ هذا الكتاب من اوله الى آخره و تلا عليّ بما فيه من الروايات
الطريق صاحبه الشيخ الفقيه العالم المقرئ الضابط الاديب محمد الاصحاب
شمس الدين ابو عمرو عثمان بن الشيخ زكي الدين ابى الحسن علي بن
يحيى المعروف بالخشاب عصمه الله من الزلل و وفقه لصالح العمل
و اجزت له ان يقرئ به لمن شاء و احب في اي مصر حلّ من امصار
المسلمين فهو اهل لذلك و مستحق له كتب ذلك بخط يده الفقير الى
رحمة ربه المعترف بذنبه عبد القوي بن عبد الله بن ابراهيم بن محمد
الانماطي في العشر الاوسط من شهر ربيع الآخر من سنة خمس و ثلثين
و ستمائة *

Fol. 86^b contains a note by 'Uṣmân bin 'Alî bin Yahyâ, better known as Ibn bint Sa'd, dated A.H. 652=A.D. 1254, stating that the

MS. was read by *Shihâbaddîn Sha'bán bin Râfi' bin 'Ulaïm al-Wâsiṭi* in the presence of *Kamâladdîn Abu'l-Ḥasan 'Alī bin Shujâ' bin Sâlim al-Hâshimī al-Qurashī al-'Abbâsī* (d. A.H. 661=A.D. 1263; see *Ṭabaqât al-Qurrâ'* by *Ad-Dahabī*, fol. 156^a). The writer of this note, *Ibn bint Sa'd*, was born at *Dâriyâ* in A.H. 629=A.D. 1232; and he died in *Cairo*, A.H. 719=A.D. 1319. See *Ṭabaqât al-Kubrâ* by *As-Subkī*, vol. vii, fol. 188^b; and *Ad-Durar al-Kâminah*, vol. i, fol. 316^a.

Another note by the same *Ibn bint Sa'd* is found on the title-page.

No. 1236.

fol. 113; lines 21; size $7\frac{3}{4} \times 6$; $6 \times 4\frac{1}{2}$.

المستنير فى القراءات العشرة

AL-MUSTANÎR FI'L-QIRÂ'ÂT AL-'ASHARAH.

A treatise on the ten readings of the Qurân, by *Abû Tâhir Ahmad bin 'Alī bin 'Ubadallâh bin 'Umar bin Siwâr al-Baghdâdî al-Muqrī ad-Darīr* ابو طاهر احمد بن علي بن عبيد الله بن عمر بن سوار البغدادي المقرئ الضربى

Beginning:—

الحمد لله ولي الانعام وبارى الاجسام الخ *

The author, whom *Ad-Dahabī* describes, on the authority of *As-Sam'ânî*, as a skilled Qurân-reader and a traditionist of eminent talent, was born at *Baghdâd* in A.H. 412=A.D. 1021. He studied under *'Utbah bin 'Abdalmalik al-'Uṣmânî* (d. A.H. 446=A.D. 1054), *Abû Bakr Muḥammad bin 'Alī al-Khayyâṭ* (d. A.H. 467=A.D. 1074), *Ḥasan bin 'Abdallâh al-'Aṭṭâr* (d. A.H. 447=A.D. 1055) and several other distinguished scholars. He lived a saintly life, and used to deliver lectures on the Qurân and *Ḥadīṣ*. He died at his native city in *Sha'bán*, A.H. 496=A.D. 1103. See *Ṭabaqât al-Qurrâ'* by *Ad-Dahabī*, fol. 101^b, and *Mir'ât al-Janân*, fol. 282^b.

The contents of the work, and its method of treatment, have been set forth on fol. 3^a thus:—

وقد صنف اشياخنا رضي الله عنهم كتباً في اختلاف العشرة فى

الحروف عاربة من الآثار والسنة مما تدعو الحاجة اليها وما روي من ذلك

عن النبي صلى الله عليه وسلم و الصحابة و التابعين فاحببت ان اجمع
 كتابا اذكر فيه ما قرأت به على شيوخى الذين ادركتهم من القراءات تلاوة
 دون ما سمعت و اذكر فيه بعدة من السنن و الآثار و فضائل القرآن و ما جاء
 في ذلك و الحث على حفظ القرآن و الاقراء و تعليم العربية التي يتوصل
 بها الى البحث على المعاني الدقيقة و كل حرف قرأ به احد الائمة
 العشرة على ما اداه الى خلفنا سلفهم المتصلة اسانيد قراوتهم برسول الله
 صلى الله عليه وسلم *

The work is mentioned by Haj. Khal., vol. v, p. 526, where he quotes an extract from the preface, and states that the work consists of 156 *Riwayât* (traditions).

The work has been used as an authority, particularly for the three additional readings of the Qurân, by several later writers, such as Şadaqah bin Salâm bin Husain al-Masharânî (see Br. Mus. Suppl., No. 90), Muḥammad bin Khalîl al-Qubâqibî, the author of *Idâh ar-Rumûz* (No. 1250 below), and others.

Another copy of the work is noticed in Nûr 'Uṣmâniyah, No. 91.

Written in fair Naskh, with the headings in-red.

Not dated; probably 15th century.

No. 1237.

fol. 39; lines 15; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

نزهة البروة في مذاهب إلقاء العشرة

NUZHAT AL-BARARAH FÎ MADÂHIB AL-QURRÂ' AL-'ASHARAH.

An old and remarkable copy of a versified work, treating of the various readings of the ten celebrated Qurân-readers, arranged according to the Sûrahs of the Qurân.

Author: Burhânaddîn Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي (d. A. H. 732 = A. D. 1332; see Lib. Cat., vol. xii, No. 706).

The MS., which is slightly defective at the beginning, opens thus:—

لقد فاز والداد بالتاج زلفة
وقيل له اقرأ و احتك في الذرا

According to the colophon, the present valuable copy, dated the Madrasah Nūriyah, Ba'labakk, A.H. 726=A.D. 1326, was transcribed during the life-time of the author by his pupil, Aḥmad bin Ibrāhīm al-Ba'li, an eminent scholar and poet, who was born in A.H. 710=A.D. 1310, and died in the month of Ramaḍān, A.H. 747=A.D. 1347. See Ad-Durar al-Kāminah, vol. i, fol. 25^b.

The colophon reads thus:—

كتبها لنفسه احمد بن ابراهيم بن صالر [sic] بمدينة بعلبك المحصورة
بالمدرسة النورية اثناب الله تعالى واقفها و وافق الفراغ منها في يوم الثلاثاء
الثالث من المحرم سنة ست و عشرين و سبعمائة *

The title-page contains a poem by the same Al-Ja'bari, in praise of the present work, beginning as follows:—

و دونك نزهة لطفت و راق
معانيها بلفظ عسجدي
حديقة ناظر داعت عبيرا
فاغتننا عن المسك الذكي

No other copy of the work is known.

Written in fair Naskh, with occasional vowel points and marginal notes. Slightly water-stained.

No. 1238.

fol. 14; lines 15; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رسالة الخل الناصح في حل المشكل الواضح

RISĀLAT AL-KHILL AN-NĀṢIḤ FĪ
ḤALL AL-MUŠKIL AL-WĀḌIḤ.

A treatise in refutation of those Qurān-readers, who think that all readings of the Qurān, not sanctioned by any of the seven canonical Qurān-readers, are apocryphal and valueless.

By the same Al-Ja'bari.

Beginning:—

الحمد لله الذي انزل القرآن عربيا غير ذي عوج الخ *

The occasion of the present composition is set forth in the preface thus:—

فهذه رسالة الى بعض الاخوان من اهل القرآن رافعة لهذه الواقعة الشذيفة
والبدعة الفظيعة صبيذة لما صحف مقومة لما حرف وهو ان قوما من
القرآء وغيرهم ركبوا نكباء وخطبوا عشواء فحصرُوا الاحرف السبعة الواردة
فى الحديث فى قراءات هؤلاء الائمة السبعة و سموا ما عداها
شاذا تمسكا بسبعة الامام ابي بكر بن مجاهد رحمه الله تعالى *

No other copy of the work is known.

Written in the same hand, and by the same scribe, as the preceding work. Dated the Madrasah Nûriyah, Ba'labakk, the 4th Rabi' II, A.H. 726=A.D. 1326.

The title-page contains an *Ijâzah*, or license, granted by the author, in his own handwriting, to the scribe, *Shihâbaddîn Ahmad bin Ibrâhîm bin Şâlar al-Ba'li*.

No. 1239.

fol. 45; lines 13; size 7 × 5; 5½ × 4.

عقد اللآلي فى القراءات السبع العوالى

'IQD AL-LA'ÂLÎ FI'L-QIRÂ'ÂT AS-SAB'
AL-'AWÂLÎ.

A unique copy of a metrical work, treating of the various readings of the seven canonical Qurân-readers, composed in the same metre and with the same rhymes as the *Hîrz al-Amânî* of *Ash-Shâtibî* (No. 1221 above).

Author: *Aṣṭraddîn Abû Ḥayyân Muḥammad bin Yûsuf bin 'Alî bin Yûsuf bin Ḥayyân al-Garnâṭî al-Andalusî* محمد ائير الدين ابو حيان بن يوسف بن علي بن يوسف بن حيان الغرناطي الاندلسي, one of the greatest authors that Spain under the Moors produced. He was born at Granada towards the end of the month of *Shawwâl*, A.H. 654=A.D. 1256, and received his early education there. In A.H. 679=A.D.

1280 he left Spain, and after some travels in the Hīfāz and Syria settled permanently at Cairo, where he completed his education, and attached himself for a long time to the celebrated grammarian, Bahā'addīn Muḥammad bin Ibrāhīm Ibn an-Naḥḥās al-Ḥalabī (*d.* A.H. 698=A.D. 1298). He studied under no less than 450 teachers, and established his reputation as a distinguished scholar. He was considered the greatest authority of his time in grammar, Ḥadīṣ and Tafsīr. He served as a professor in several Madrasahs, wrote a large number of books, and died on the 28th Ṣafar, A.H. 745=A.D. 1345. For further particulars of his life and works, see Brock., vol. ii, p. 109; Ad-Durar al-Kāminah, vol. ii, foll 275^b-278^b; Ḥusn al-Muḥādarah, fol. 135^a; Buḡyat al-Wu'āt, fol. 92^a; Ṭabaqāt by Ibn Qāḍī Shuhbah, fol. 148^a; Ṭāj at-Ṭabaqāt, vol. viii, fol. 135^a; and Dustūr al-ʿIlām, fol. 35^a. See also Ṭabaqāt al-Mufasssīrīn by Ad-Dā'ūdī, foll. 111^b-113^a, where the date of his death is incorrectly given as Thursday, the 30th Du'l-Hijjah, A.H. 734=A.D. 1334.

Beginning:—

بِحَمْدِكَ يَا اللَّهُ يَسْتَفْتَحُ الْمَلَأَ وَبِالشُّكْرِ لِلْإِحْسَانِ اسْتَمْتَحَ الْإِلَهِي
وَاللَّصْلَوَاتِ الطَّيِّبَاتِ الَّتِي زَكَتْ أَوَالِي عَلَى الدَّاعِي إِلَى اللَّهِ مَرَسَلَا

The work, as its title clearly indicates, deals with the seven principal readings of the Qurān, and consists of 1044 verses, including a preface of 19 verses. Ibn Hajar al-ʿAsqalānī, in Ad-Durar al-Kāminah (*loc. cit.*), remarks that the *Iqd al-La'ālī* of Abū Ḥayyān al-Ġarnāṭī is far better in treatment and more useful than the *Ḥīrz al-Amānī* of Ash-Shāṭibī.

The MS., dated the Ṣālihiyah Madrasah, the 17th Jumādā II, A.H. 716=A.D. 1316, was transcribed from the author's original draft by his pupil, Shihābaddīn Aḥmad bin Waḡhaddīn 'Abdalkarīm bin 'Abdarrahmān al-Abyārī, and was collated with the original with the help of the author himself in several sittings, the last of which was held on Thursday, the 27th Jumādā II, A.H. 716=A.D. 1316, as stated in the following note, in the author's own hand, on the title-page:—

قَرَأَ عَلَى هَذَا الْقَصِيدِ مِنْ أَنْشَادِي وَكُتِبَ مِنْ خَطِّي وَقَابَلَهُ مَعِيَ
بِأَصْلِي الْفَقِيهَ الْفَاضِلَ الْعَالِمَ السَّرِي الْمَحْصِلَ الْفَيْدِلَ شَهَابَ الدِّينِ أَحْمَدَ
بْنَ الشَّيْخِ الْأَمِينِ الثَّقَةَ وَجِيهَ الدِّينِ عَبْدِ الْكَرِيمِ بْنَ عَبْدِ الرَّحْمَنِ الْأَبْيَارِي
فَعَفَا اللَّهُ وَنَفَعَ بِهِ وَاجْزَتْ لَهُ أَنْ يَرْوِيهِ عَنْيَ وَأَنْ يَرْوِيَ عَنْيَ جَمِيعَ

ما يجوز لي روايته وجميع ما منفته في علم التفسير والنحو واللغة
والقرآت والفقه والحديث والادب والتاريخ وجميع ما انشأته من
نظم ونثر وكانت قراءته على لهذا القصيد في مجالس آخرها يوم الخميس
السابع والعشرين من شهر جمادى الآخرة سنة ست عشرة وسبع مائة كتبه
ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان *

Written in fair Naskh, with occasional vowel points. Fol. 44
is blank; but there is no break in the text.

No. 1240.

fol. 45; lines 15; size 7×5 ; $5 \times 3\frac{1}{2}$.

نكت الامالي على عقد الآلي

NUKAT AL-AMÂLÎ 'ALÂ 'IQD AL-LA'ÂLÎ.

A commentary by Abû Hayyân al-Andalusî on his own metrical
work, entitled عقد الآلي في القراءات السبع العوالي (No. 1239 above.)

Beginning:—

قال الشيخ الامام العالم العلامة فريد دهره وحيد عصره اثير الدين
ابو حيان محمد بن يوسف بن علي بن حيان الاندلسي هذه نكت كتبها
على جهة الشرح المختص لقصيدتي في القراءات وسميتها نكت الامالي
على عقد الآلي والله ينفع بذلك النعم *

The passages quoted from the text are distinguished by the
word قوله.

No other copy of the work is known.

The copy was transcribed, like that of the text noticed above, by
the author's pupil, Shihâbaddin Ahmad bin Wajihaddin 'Abdal-
Karim bin 'Abdarrahmân al-Abyârî at the Sâlihîyah Madrasah
on the 8th Jumâdâ II, A.H. 716=A.D. 1316.

Written in fair Naskh, with occasional vowel points.

The title-page contains a note by the celebrated traditionist,
Ibrâhîm bin 'Alî bin Ahmad al-Qalqashandî al-Maqdisî (d. A.H. 922=

A.D. 1516), who states that a portion of the MS., including text and commentary, was read in his presence, on the 9th Jumâdâ II, A.H. 912=A.D. 1506, by *Shaiikh* Zainaddîn 'Abdalqâdir bin Ḥasan bin Ḥusain al-Fayyûmî, and that among the hearers were Az-Zain 'Abdalbâsit al-Ḥaṣîrî, *Ash-Shams* Muḥammad al-Fakhrî and Az-Zain 'Abdarrahmân al-'Âsimî, to each of whom he granted a general permission to transmit his narration to others. The note runs thus:—

قرأ على الشيخ زين الدين عبد القادر بن حسن بن حسين الفيومي
 قطعة من اول القصيد و قطعة من اول الذكيت عليها كلاهما للشيخ العلامة
 وحيد عصره ابي حيان الاندلسي تغمده الله برحمته و سمع المشائخ
 الزين عبد الباسط الحصري و الشمس محمد الفخري و الزين عبد الرحمن *
 العاصمي و اجزت لكل منهم ان يرويهما عني و سائر مروياتي و اخبرتهم
 بروايتي لكتب الشيخ ابي حيان عن جماعة منهم والدي و جدي و شيخ
 الاسلام و الحفاظ ابن حجر في تاسع شهر جمادى الآخرة سنة اثنى
 عشرو تسع مائة و كتب ابراهيم بن علي القرشي المقدسي الاثري الشافعي
 القلقشندى حامدا مصليا مسلما *

No. 1241.

fol 89; lines 27; size $11\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

المضبوط فى القراءات السبع

* AL-MADBUT FI'L-QIRÂ'ÂT AS-SAB'.

A work on the seven readings of the Qurân.

The author, whose name is not found in the MS., is 'Uṣmân bin Muḥammad bin Muḥammad al-Gaznawî عثمان بن محمد بن محمد الغزنوي. He refers, on fol. 35^a, to two other works of his, viz., (i) *Maqâlîd ar-Rumûz*, and (ii) *Maṣâtîḥ al-Kunûz* (see Leyden, No. 1638). He lived in the 8th century of the Hijrah. See Brock., vol. ii, p. 201.

Beginning:—

الحمد لله الذي كشف عنا الغطاء بتنزيل كتابه و صرف عنا العناء
 بترتيل خطابه فلما رأيت اكثر اهل الزمان معرضين عن فرض

تعلم القرآن الكريم و تعليمه و تجويده و ترتيله المأمور به بقوله سبحانه
و تعالى و رتل القرآن ترتيلا الخ *

The work is divided into two parts. The first part is subdivided into six chapters as follows:—

I. The merit attached to the reading of the Qurân, and the regard due to the men who have handed it down, fol. 2^a.

II. The rules to be observed in its reading, teaching and transcribing, fol. 5^a.

III. The orthography of the copies of the Qurân, especially of those written by the *Ṣaḥâbah* (Companions of the Prophet), fol. 16^b.

IV. Principles of the *Qirâ'at*, which are unanimously approved by all, fol. 29^b.

V. Principles of the *Qirâ'at*, on which opinions differ, fol. 30^b.

VI. An explanation of the abbreviations and symbols used in the second part of the present work, fol. 39^b.

The first part ends, on fol. 40^b, with the following colophon:—

تم القسم الاول من المضبوط بحمد الله وحسن توفيقه والحمد لله
رب العالمين وذلك بتاريخ شهر جمادى الاولى نهار الاربعاء لعله السابع عشر
سنة الف و مائة و ثلاثة عشر من الهجرة النبوية وذلك بخط
فقر العبيد و احوجهم الى المبدى المعيد سعيد بن احمد الغزي الشافعي
مذهبا الريمي بلدا و ذاك بمدينة زبيد المحمية *

The second part, which is arranged according to the *Sûrahs* of the Qurân, deals with the various readings of the seven canonical Qurân-readers.

For other copies, see Leyden, No. 1637; and Râmpûr, p. 54.

Written in cursive Arabian Naskh.

Dated A.H. 1113=A.D. 1702.

Scribe: سعيد بن احمد الغزي الريمي الشافعي .

Five fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

No. 1242.

fol. 141; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

مصطلح الاشارات

MUṢṬALIḤ AL-ISHĀRĀT.

A rare copy of a work treating of six additional but reliable readings of the Qurân, other than the prevalent seven readings.

The full title of the work, as given in the preface, is as follows:—

مصطلح الاشارات فى القراءات الزوائد المروية عن الثقات *

Author: Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad, better known as Ibn al-Qâṣih al-'Uḍrî al-Baġdâdî ابو البقاء العذري القاصح المعروف بابن القاصح العذري البغدادي علي بن عثمان بن محمد بن احمد المعروف بابن القاصح العذري البغدادي (d. A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning:—

قال مؤلفه الفقير ابو البقاء علي بن عثمان بن محمد بن احمد ابن القاصح العذري رحمه الله - الحمد لله الذي جعل القرآن لاهله شرفا و نورا وضاعف لهم ببركة تلاوته اجورا احمدة على ما اولى من النعم
..... اما بعد فاني لما فرغت من القراءة بما تضمنه كتاب العنوان و كتاب الكافي و كتاب التيسير و قصيد الشاطبي تشوقت للقراءة بغيرها الخ *

The six additional readings mentioned in the work are as follows:—

1. The reading of Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (d. A.H. 129=A.D. 747; see *Mir'ât al-Janân*, fol. 68^a).

2. The reading of Ibn Muḥaisin al-Makkî (d. A.H. 123=A.D. 741; see *Tabaqât al-Qurrâ'* by Aḍ-Ḍahabî, fol. 18^a).

3. The reading of Ḥasan bin Abi'l-Ḥasan al-Baṣrî (d. A.H. 110=A.D. 729; see *Al-Kāshif*, fol. 26^b).

4. The reading of Ya'qûb bin Ishâq al-Ḥaḍramî (d. A.H. 205=A.D. 821; see *ibid.*, fol. 151^a).

5. The reading of Sulaimân al-A'mash (d. A.H. 148=A.D. 765¹; see *Tabaqât al-Huffâz*, vol. i, p. 138).

6. The reading of Khalaf bin Hishâm al-Baẓẓâr (d. A.H. 229=A.D. 844; see *Al-Kāshif*, fol. 36^a).

In the preface, the author enumerates the following sources, from which he derived material for the present work :—

I. *Al-Mustanîr*, by Abû Tâhir Aḥmad bin 'Alî al-Baġdâdî (No. 1236 above).

II. *Irshâd al-Mubtadî*, by Abu'l-'Izz al-Qalânîsî (d. A.H. 521 = A.D. 1127).

III. *Al-Mubhij*, by Sibṭ al-Khayyât (d. A.H. 541 = A.D. 1146).

IV. *At-Tadkirah*, by Tâhir Ibn Ġalbûn (d. A.H. 389 = A.D. 998).

V. *Muṭridât al-Qurrâ'*, by Ḥasan bin 'Alî al-Ahwâzî (d. A.H. 446 = A.D. 1054).

Contents :—

Fol. 2^b. باب اتصال قراءتي بهؤلاء الأئمة الستة و اتصال قراءتهم بالنبي

صلى الله عليه وسلم *

Fol. 7^a. باب الادغام الكبير

Fol. 8^b. باب الادغام الصغير

Fol. 9^b. باب الذون الساكنة و الذنوبين

Fol. 10^a. باب المد و القصر

Fol. 11^a. باب الهمزتين من كلمة

Fol. 11^b. باب الهمزتين من كلمتين

Fol. 12^a. باب الهمز المفرد

Fol. 13^b. باب مذهب الاعمش فى الوقف على الهمز

Fol. 14^b. باب الفتح و الامالة

Fol. 17^b. باب السكت

Fol. 18^b. باب الوقف على اواخر الكلم

Fol. 18^b. باب الاستعاذة و البسملة

The rest of the work is arranged according to the Sûrahs of the Qurân.

For other copies, see Kûprilîzâdah, No. 30; and Waliaddîn, No. 38.

Written in bold Arabian Naskḥ. Foll. 1-14 are supplied in a later hand.

Dated, the 18th Rabî' I, A.H. 787 = A.D. 1385.

A note at the end says that the MS. was collated with the author's original draft. Another note, in the margin of fol. 21^a, tells us that the MS. was read in the presence of the author.

No. 1243.

foll. 293; lines 19; size 8×6 ; $5\frac{1}{2} \times 3\frac{1}{2}$.

كتاب النشر فى القراءات العشر

KITÂB AN-NASHR FI'L-QIRÂ'ÂT
AL-'ASHR.

A comprehensive work treating of the various readings of the ten Qurân-readers, in three separate volumes.

Author: Shamsaddin Abu'l-Khair Muḥammad bin Muḥammad bin al-Jazarî (d. A.H. 833=A.D. 1429; see Lib. Cat., vol. xv, No. 1015, ii).

Vol. I.

Beginning:—

قال الشيخ الامام الحافظ المحقق المجود العلامة
الحمد لله الذي انزل القرآن كلامه و يسره و سهل نشره لمن رامه و قدره
وفق للقيام به من اختاره و بصره و بعد فان الانسان لا يشرف
الا بما يعرف ولا يفضل الا بما يعقل النح *

The work, according to Brock., vol. ii, p. 201, was composed at Medina, in A.H. 825=A.D. 1420.

For the contents of the work, see Berlin, No. 657. For other copies, see Cairo, vol. i, p. 117; Escur., No. 129; Nûr 'Uṣmâniyah, No. 97; Ayâ Sûfiyah, No. 62; Waliaddin, No. 40; Yenî, No. 7; Ḥamîdiyyah, No. 25; Âsafiyah, p. 304; and Râmpûr, p. 55.

The author himself wrote an abridgment of the present work, entitled التقریب مختصر النشر (see Berlin, No. 658). Abridgments were also written by Qâdî Abu'l-Faḍl Muḥammad bin Muḥammad Ibn ash-Shihnah (d. A.H. 890=A.D. 1485) and Muṣṭafâ bin 'Abdarrahmân al-Izmîrî (d. A.H. 1155=A.D. 1742). Cf. Hâj. Khal., vol. vi, p. 343.

The last two folios contain miscellaneous notes and extracts from other books.

Written in cursive Naskh. Lacunae are found on foll. 79^b, 111^b, 165^b and 246^a.

Not dated; probably 18th century.

No. 1244.

fol. 180 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning :—

باب الادغام الصغير وهو عبارة عما اذا كان الحرف الاول منه ساكنا
كما قدمنا في اول باب الادغام الكبير الخ *

The last three folios contain several short anonymous poems.

Written in cursive Naskh. Lacunae are found on fol. 79^b, 170^a, and 171^b.

Not dated ; probably 18th century.

No. 1245.

fol. 198 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning :—

باب بيان افراد القراءات و جمعها - لم يتعرض احد من ائمة القراءة في
تواليهم لهذا الباب و قد اشار اليه ابو القاسم الصفراوي في اعلانه الخ *

Written in cursive Naskh. Lacunae are found on fol. 10^a, 149^a, and 188^b.

Not dated ; probably 18th century.

No. 1246.

fol. 52 ; lines 11 ; size 8 × 6 ; 5½ × 3½.

طيبة النشر فى القراءات العشر

**TĀYYIBAT AN-NASHR FI'L-QIRĀ'ĀT
AL-'ASHR.**

A versified work on the various readings of the ten Qurân-readers.

By the same Al-Jazarî.

Beginning :—

قال محمد هو ابن الجزرى يا ذا الجلال ارحمه واستروا غفرى
الحمد لله على ما يسره من نشر منقول حروف العشرة

The work, which consists of one thousand verses, was completed at Rûm in the month of Shâ'bân, A.H. 799=A.D. 1396.

For other copies see Berlin, No. 659 ; Br. Mus., No. 88, iii ; Paris, No. 4532, vi ; Alger, No. 376, vi ; Cairo, vol. i, p. 101 ; Waliaddin, No. 32 ; and Âsafiyah, p. 300. See also Brock., vol. ii, p. 202 ; and Hâj. Khal., vol. iv, p. 172.

The work was lithographed at Cairo in A.H. 1282, and was printed there in A.H. 1296

Abû Bakr Aḥmad, the author's son, wrote a commentary on the present work ; for copies of which, see Nûr ' Uṣmâniyah, No. 76, and Râmpûr, p. 51.

Foll. 1^a-2^b contain a short extract from the beginning of the commentary on the present work by Abu'l-Qâsim Muḥammad bin Muḥammad al-'Aqilî an-Nuwairî (d. A.H. 837=A.D. 1433) ; for a copy of which, see Berlin, No. 660. Explanatory notes, extracted from the commentary of Al-'Aqilî, are found in the margins of foll. 1^a-19^b. Leaflets, containing notes taken from the same commentary, are inserted after foll. 7, 27, and 37.

A fly-leaf, inserted after fol. 48, contains a diagram, showing how the original ten readings of the Qurân got multiplied into many readings, and naming all the successive followers of each of the original Qurân-readers, who are considered authorities.

Written in elegant Naskh, with all the vowel points.

The headings are in red.

Dated A.H. 1202=A.D. 1787.

Scribe : محمد بن على البركوى.

No. 1247.

foll. 139 ; lines 27 ; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4$.

شرح طيبة النشر

SHARḤ ṬAYYIBAT AN-NASHR.

A unique copy of a commentary on the preceding work, by Jamāl-'addin Muḥammad bin al-Ḥasan bin Muḥammad bin Aḥmad as Samannūdī al-Khalwatī ash-Shāfi'ī, commonly called Al-Munayyir جمال الدين محمد بن الحسن بن محمد بن أحمد السمودى الغلوتى الشافعى الشهير بالمذير. He was born at Samannūd, in A.H. 1099=A.D. 1688. After completing his education under Abu's-Safā' 'Alī ash-Shanwānī, the author of *Al-Fawā'id as-Sanīyah* (see Cairo, vol. ii, p. 213), and several other scholars, he came to Egypt, where he became a disciple of Mustafā bin Kamāladdīn al-Bakrī (d. A.H. 1162=A.D. 1749; see Silk ad-Durar, vol. iv, p. 190) in the Khalwatīyah order; held for some time the post of a professor in the Jāmi' al-Azhar; and died on Monday, the 11th Rajab, A.H. 1199=A.D. 1785. Among his compositions the most popular is *Tuḥfat as-Sālikīn*, an exposition of Ṣūfī doctrines, which has been twice printed in Cairo, viz., in A.H. 1287 and 1305. For other particulars of his life and works see *Tāj at-Ṭabaqāt* vol. xii, part ii, fol. 359^a, and Brock., vol. ii, p. 353.

In the following extract from the beginning of the MS., the author's name and the title of the work are both mentioned, and it is stated that he wrote the present work at the request of some of his friends:—

الحمد لله الذي جمع فى القرآن العظيم كنوز معاني دقائق حقائق العلوم
واعطى من اصطفاة من خلقه مفاتيحها فاستخرج من زوايا خباياها
..... و بعد فيقول حمال اثقال الذنوب و اسير وصمات العيوب و كثير هموم
لغوب الكروب فقير ربه المصور الحقيق محمد بن الحسن المذير الشافعى الاشعري
الغلوتى السمانودى [sic السمودى] جملة الله باسراق السر الشهودى سألني
بعض الاخوان و الاحباب من العلماء النبلاء الانجاب ان اضع شرحا لطيفا
على الكتاب المسمى بطيبة النشر فى القراءات العشر لحافظ عصره و وحيد
دهرة محمد بن محمد بن محمد الجزرى فاجبته بعد ذلك

لذلك سائلا من ممالك الممالك عند الشروع في سلوك تلك المسالك ان
ينجيني مما فيها من الممالك و ان يسهل ويسر لي ما هناك طالبا ان
يكون خالصا لوجه الكريم و سببا للفوز بجذات الذعيم و سميته سطعات لمعات
انوار ضياء الفجر في شرح كتاب طيبة النشر النجم *

No other copy of the work is known.

Written in fair Naskh.

Dated the 3rd Jumâdâ I, A.H. 1288=A.D. 1871.

Scribe: حافظ عبد الله الزكوي، الجرباني ابن سعيد.

No. 1248.

fol. 31; lines 15-25; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{3}{4}$.

(A MS. containing two works, bound together.)

fol. 1^a-10^b.

I.

الدرة المضية

AD-DURRAT AL-MUDÎYAH.

A metrical tract containing 241 verses, in the same metre and with the same rhymes as the *Hirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

Author: Shamsaddîn Abu'l-Khair Muḥammad bin Muḥammad bin al-Jazarî شمس الدين ابو الخير محمد بن محمد بن الجزري (d. A.H. 833=A.D. 1429; see Lib. Cat., vol. xv, No. 1015, ii).

Beginning:—

قل الحمد لله الذي وحده علا
و مجده و اسئل عونه و توسلا

The work, which is described by the author as a supplement to the *Hirz al-Amânî* of Ash-Shâṭibî, treats of the various readings of the following three Qurân-readers:—

1. Abû Ja'far Yazîd bin al-Qa'qa' al-Madanî (d. A.H. 129=A.D. 747).
2. Ya'qûb bin Ishâq al-Hadramî al-Baṣrî (d. A.H. 205=A.D. 821).
3. Khalaf bin Hishâm al-Bazzâr al-Kûfî (d. A.H. 229=A.D. 844).

The work was completed at Mecca in A.H. 823=A.D. 1420. The date of composition is obtained from the following chronogram :—

و تم نظام الدرة احسب بعدها
و عام افاحجى فاحسن تقولا

The last six verses describe the horrors of an attack by a gang of Arab robbers on the author's caravan on his journey from Mecca to Medina.

For other copies see Berlin, No. 662; Gotha, No. 558; München, No. 893; Wien, No. 1632; Alger, No. 376; Cairo, vol. i, p. 108; and Kûprilizâdah, No. 17.

The work has been printed in Cairo, A.H. 1296.

Written in Arabian Naskh, with the headings in light green.

Dated Thursday, the 15th Ramadân, A.H. 1093=A.D. 1682.

Scribe : محمد بن احمد الدقاق.

fol. 12^b-31^b.

II.

ايضاح الدرة المضية

ÎDÂĤ AD-DURRAT AL-MUDÎYAH.

A commentary on the preceding work, by a certain disciple of the author of the text. Cf. Hâj. Khal., vol. iii, p. 210.

Beginning :—

الحمد لله الذي تولى حفظ كتابه المكنون
وقد استخرت الله تعالى و اردت ايضاح منظومته الدرة المضية في قرأت
الثلاثة المرضيه وقد قرأتها عليه في مجالس آخرها بعد عصر يوم السبت
الثالث و العشرون من جمادى الآخرة سنة ثمان و عشرين و ثمان مائة
بمسجد الاشاعر داخل مدينة زبيد الخ *

The commentator, who does not reveal his name, tells us in the above-quoted extract that he had read the text with its author at Zabid in several sittings, the last of which was held on the 28th Jumâdâ II, A.H. 828=A.D. 1425.

Written in the same hand and by the same scribe as the above. Fol. 11 is blank.

Dated Wednesday, the 11th Du'l-Qa'dah, A.H. 1093=A.D. 1682.

Fol. 12^a contains the seals and signatures of several former owners of the MS.

No. 1249.

fol. 31 ; lines 21 ; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same commentary, beginning as the above.

Foll. 1^b-2^a contain short biographical notices of the three Qurân-readers, whose readings are dealt with in the text.

Written in fair Naskh, within double red-ruled borders.

Dated Wednesday, the 22nd Ramaḍân, A.H. 1046 = A.D. 1637.

Scribe : محمد ابو نعمة.

A fly-leaf, at the end, contains a diagram of the mouth and tongue, indicating how the different letters of the alphabet should be pronounced, reproduced from As-Sakkâkî's *Kitâbal-Miftâh*.

No. 1250.

fol. 156 ; lines 19-21 ; size $8\frac{1}{2} \times 6$; $5\frac{3}{4} \times 3\frac{1}{2}$.

ایضاح الرموز و مفتاح الكنوز

İDÂḤ AR-RUMÛZ WA MIFTÂḤ AL-KUNÛZ.

A commentary on the author's own metrical work, entitled *Majma' as-Surûr Wa Maṭla' ash-Shams wa'l-Budûr*, treating of the various readings of the fourteen Qurân-readers.

Author : Shamsaddîn Abû 'Abdallâh Muḥammad bin Khalîl bin Abî Bakr bin Muḥammad al-Ḥalabî al-Maqdisî ash-Shâfi'î, better known as Ibn al-Qubâqibî بکر بن خلیل بن محمد بن شمس الدین ابو عبد الله محمد بن خلیل بن ابی بکر القباظی الشهير بابن القباظی. He was born at Aleppo, in A.H. 777 = A.D. 1376. He studied under 'Abdarrahîm bin al-Husain al-'Irâqî (d. A.H. 806 = A.D. 1404), and became known as a great jurist and a skilled Qurân-reader. He settled permanently at Jerusalem, where he died on Friday, the 20th Rajab, A.H. 849 = A.D. 1445. See *Al-Qabas al-Hâwî*, vol. ii, fol. 59^a ; *Al-Uns al-Jalîl*, vol. ii, p. 519 ; *Dustûr al-'Ilâm*, fol. 112^b ; and *Brock.*, vol. ii, p. 113.

Beginning :—

قال الشيخ الامام العالم شمس الدين محمد بن خليل بن ابی بکر

بن محمد الحلبي الشافعي الشهير بابن القباظي المقدسي

الحمد لله و كفى و سلام على عبادة الذين اصطفى اما بعد فاني لما رأيت
 كتابي المسمى بمجمع السرور و مطلع الشمس و البدور بالجامع بين مذاهب
 القراء الاربعة عشر قد شاع ذكره بين الطلاب الخ *

In the preface, the author enumerates the following works as his authorities :—

1. *Kitāb an-Nashr*, by Muḥammad bin Muḥammad al-Jazari (see No. 1243 above).

2. *Mufradāt al-Qurrā'*, by Ḥasan bin 'Alī bin Ibrāhīm al-Ahwāzī (d. A.H. 446=A.D. 1054; see *Mir'āt al-Janān*, fol. 256^a).

3. *Al-Mubhij fi'l-Qirā'āt aṣ-Ṣamān*, by Abū Muḥammad 'Abdallāh bin 'Alī, called Siḥt al-Khayyāt al-Baġdāī (d. A.H. 541=A.D. 1146; see *ibid.*, fol. 313^b).

4. *Al-Mustanir*, by Abū Ṭāhir Aḥmad bin 'Alī bin 'Ubaidallāh bin 'Umar bin Siwār al-Baġdādī (see No. 1236 above).

For the contents of the work see Berlin, No. 669. For other copies see Cairo, vol. i, p. 105, and Kūprilizādah, No. 27. See also Hāḡ. Khal., vol. i, p. 506.

Written in rough Naskh, with the headings in red.

Dated A.H. 1174=A.D. 1760.

No. 1251.

fol. 18; lines 21; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الدر الناظم

AD-DURR AN-NĀZIM.

A treatise on the reading of 'Āṣim (d. A.H. 128=A.D. 745), as handed down by his disciple, Ḥafṣ (d. A.H. 180=A.D. 796).

The full title of the work, as given in the preface, is as follows :—

الدر الناظم لرواية حفص عن قراءة عاصم *

Author: Abu't-Tawfiq 'Uṣmān bin 'Umar bin Abī Bakr an-Nāshirī az-Zabidī أبو التوفيق عثمان بن عمر بن أبي بكر الناشري الزبيدي. He belonged to the illustrious family of An-Nāshirī, which produced a considerable number of eminent scholars. He died about A.H. 860=A.D. 1456. See Brock., vol. ii, p. 189.

* Beginning:—

الحمد لله حق حمده وصلاته وسلامه على سيدنا محمد وعبدته وعليه
آله وصحبه من بعده وبعد فاني لما رأيت اهل بلدنا زبيد حماها الله
وسائر بلاد الاسلام يسارعون الى الخيرات ويتنافسون فى الطاعات وكنت
قد جمعت لهم روايتى قالون والدوري رأيت ان اعززهم بثالث
وهو الامام حفص بن سليمان عن الامام عاصم النخ *

For other copies see Berlin, No. 646; Alger, No. 376; and *Asāfiyah*, p. 298.

At the end is a note, in the same hand as the text, enumerating the number of *Sūrahs*, verses, and words contained in the *Qurān*, and how many times each letter of the alphabet occurs.

Written in Arabian *Naskh*, with the headings in red. A short lacuna is found on fol. 16^b.

Not dated; probably 16th century.

No. 1252.

fol. 19; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

[روايتى قالون والدوري]

[RIWĀYATAI QĀLŪN WA'D-DAWRĪ.]

* A treatise on the readings of Nāfi' bin 'Abdarrahmān al-Madani (d. A.H. 169=A.D. 786) and Abū 'Amr bin al-'Alā' al-Basrī (d. A.H. 154=A.D. 771), as handed down by Qālūn (d. A.H. 220=A.D. 835) and Ad-Dawrī (d. A.H. 246=A.D. 860), respectively.

The title of the work and the author's name are not found in the MS. From the preface of *Ad-Durr an-Nāzim* (No. 1251 above), it appears that this work is also by An-Nāshirī.

Beginning:—

الحمد لله خالق الاشياء المنفرد بالعظمة والكبرياء
اما بعد فانه طال ما سئلني بعض الاخوان ان افرد له هذه الروايتين رواية
قالون عن نافع ورواية الذوري عن ابي عمرو فاجبت مسئلته قاصدا بذلك
وجه الكريم النخ *

No other copy of the work is known.

Written in Arabian Naskh, with the headings in red. Dated Friday, the 9th Du'l-Qa'dah, A.H. 1020=A.D. 1612.

Scribe: عبد الله بن سعيد بن عبد الله المكنى أبو قشير.

No. 1253.

fol. 50; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×4 .

الهداية الى تحقيق الرواية .

AL-HIDÂYAH ILÂ TAḤQÎQ AR-RIWÂYAH.

A work on the readings of Nâfi' bin 'Abdarrahmân al-Madani (d. A.H. 169=A.D. 786) and Abû 'Amr bin al-'Alâ' al-Basrî (d. A.H. 154=A.D. 771), as handed down by Qâlûn (d. A.H. 220=A.D. 835) and Ad-Dawrî (d. A.H. 246=A.D. 860), respectively.

Author: 'Afifaddîn 'Uṣmân bin 'Amr bin Abî Bakr al-'Adnânî عفيف الدين عثمان بن عمرو بن ابي بكر العدناني.

Beginning:—

الحمد لله حمدا يوافي نعمه ويكافي مزيده و اشهد ان لا اله الا الله وحده وبعد فاني تصفحت قراء اهل الزمان فوجدتهم بحمد الله غير خارجين عن اسلوب تحقيق القراءة غالبا غير انهم قد يخرجون في مواضع لحظ رواية برواية و هذا معيب عند القراء كالغنة و الترفيق و التفخيم و المد و الادغام و الاظهار و هذا النوع تسميه القراء اللحن الخفي و قد استخرت الله تعالى و املت هذه الوريقات في مذهب قالون و الدوري النح *

The title of the work and the author's name are both given on the title-page; but no mention of either is to be found in any bibliographical or biographical work. The title-page reads thus:—

كتاب الهداية الى تحقيق الرواية عن امام التحقيق و الدراية فافع بن عبد الرحمن المدني و ابي عمرو بن العلاء البصري رواية عيسى بن ميذا قالون عن نافع و رواية ابي عمرو الدوري عن ابن محمد اليزيدي عن ابي عمرو

قدس الله ارواحهم و نفعنا بهم آمين - تأليف الفقير المقرئ المحقق
عفيف الدين عثمان بن عمرو بن ابي بكر العدناني نفعنا الله بهم اجمعين *

The fact that the author frequently refers to the celebrated Shamsaddîn Abu'l-Khair Muḥammad Ibn al-Jazarî (d. A.H. 833 = A.D. 1429) as his Shaikh and teacher gives us ground for believing that he flourished in the middle of the 9th century of the Hijrah.

After the prefatory note, the work begins with a *Faṣl*, containing short biographical notices of the afore-said Nâfi and Abû 'Amr bin al-'Alâ' al-Baṣrî and their Râwîs (narrators), Qâlûn and Ad-Dawrî.

The work is divided into 14 *Bâb*, some of which are subdivided into several short *Faṣl* and *Tanbîh*.

Written in rough Naskh, with the headings in red. Fol. 2 should come after fol. 10.

Dated A.H. 1052 = A.D. 1642.

The last folio contains a note, setting forth how Qârûn (Korah) was punished for his three sins, viz., (i) his avarice; (ii) non-payment of *Zakât* (alms, ordained by the law); and (iii) his slanderous accusation of the Prophet Moses.

No. 1254.

fol. 37; lines 23; size $7\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 4\frac{1}{4}$.

قطف الازهار السنيه من قراءة الائمة الثلاثة المرضيه

QATF AL-AZHÂR AS-SANÎYAH MIN QIRÂ'AT AL-A'IMMAT AŞ-ŞALÂ- ŞAT AL-MARDÎYAH.

A treatise on the various readings of the last three of the ten canonical Qurân-readers.

Author: Zainaddîn Abu'l-Faṭḥ Ja'far bin Ibrâhîm bin Ja'far bin Sulaimân as-Sanhûrî ash-Shâfi'î زين الدين ابو الفتح جعفر بن ابراهيم بن ابراهيم بن سليمان السنهوري الشافعي. He was born at Sanhûr about A.H. 810 = A.D. 1407. He left his native town for Maḥallah, where he learnt the Qurân under Abû 'Abdallâh Muḥammad bin 'Umar al-Ġamrî al-Maḥallî (d. A.H. 849 = A.D. 1445; see Al-Qabas al-Hâwî, vol. ii, fol. 91^a). He then proceeded to Cairo, where he completed his studies in several branches of Muhammadan literature at the Jâmi' al-Azhar. Throughout his life, he experienced vicissitudes of fortune, periods of

prosperity alternating with periods of poverty. He died in Du'l-Qa'dah, A.H. 894=A.D. 1489. See *Al-Qabas al-Hâwî*, vol. i, fol. 61^a, and Brock., vol. ii, p. 115.

Beginning:—

الحمد لله ذي الصفات الازلية والصلاة والسلام على سيدنا محمد
خير البرية وبعد فهذا قطف الازهار السنية من
قراءة الائمة الثلاثة المرغية الخ *

The names of the three Qurân-readers, whose readings are dealt with in the work, are as follows:—

1. Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (*d.* A.H. 129=A.D. 747).
2. Ya'qûb bin Ishâq al-Hadramî (*d.* A.H. 205=A.D. 821).
3. Abû Muḥammad Khalaf bin Hishâm al-Bazzâr al-Kûfî (*d.* A.H. 229=A.D. 844).

We are told, in the preface, that the present work is based on the following four compositions of Al-Jazarî (*d.* A.H. 833=A.D. 1429).

- I. *Tahbîr at-Taisîr* (No. 1220 above).
- II. *Kitâb an-Nashr* (No. 1243 above).
- III. *Taqrîb an-Nashr* (see Berlin, No. 658).
- IV. *Ad-Durrat al-Mudîyah* (No. 1248 above).

Defective at the end. The last folio is wanting.

No other copy of the work is known.

Written in fair Arabian Naskh, but with numerous short lacunæ. The headings are in red.

Not dated; probably 16th century.

The title-page bears the signatures of two former owners of the MS., viz., (i) a certain Abu'l-Faraj al-Muzayyin, and (ii) Kamâladdîn, the son of 'Alî al-Muttaqî (*d.* A.H. 975=A.D. 1567).

No. 1255.

foll. 164; lines 21; size 8 × 6; 6½ × 4.

المكرر في ماتواتر سن القراءات السبع و تحرر

AL-MUKARRAR FÎ MÂ TAWÂTAR
MINA'L-QIRĀ'ÂT AS-SAB' WA
TAḤARRAR.

A treatise on the various readings of the seven canonical Qurân-readers.

* By Sirâjaddîn Abû Ḥafṣ 'Umar bin Qâsim bin Muḥammad al-Anṣârî al-Muqri' al-Miṣrî, commonly called An-Nashshâr سراج الدين ابو حفص عمر بن قاسم بن محمد الانصاري المقرئ المصري المعروف بالنشار. He wrote several works on the various readings of the Qurân, and died about A.H. 900 = A.D. 1495. See Brock., vol. ii, p. 115.

Beginning :—

يقول العبد الفقير المعترف بالتقصير عمر بن قاسم
بن محمد الانصاري المقرئ المصري النشار الحمد لله حق حمدة و صلوته
و سلامه على محمد خير خلقه و رضى الله عن اصحابه اجمعين و عن
لتابعين و تابعيهم باحسان الى يوم الدين و بعد فقد سألني بعض اصدقائي
و من هو من اخواني في الله و احبابي ان اجمع له كتابا في القراءات
السبع المتواترة الخ *

The author tells us, in the above-quoted extract, that he wrote this work at the request of some of his friends.

For the contents of the work see Berlin, No. 623. For other copies see Râmpûr, p. 55, and Âsafiyah, p. 304.

Written in fair Indian Naskh.

Not dated; probably 18th century.

No. 1256.

foll. 217; lines 19; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

البدور الزاهرة في القراءات العشرة المتواترة

AL-BUDÛR AZ-ZÂHIRAH FI'L-QIRÂ'ÂT

AL-'ASHARAT AL-MUTAWÂTIRAH.

A treatise on the ten authentic readings of the Qurân, by the author of the preceding work.

Beginning:—

الهم صلى على سيدنا محمد الحمد لله الذي علم الانسان
ما لم يعلم فمن شاء اهان ومن شاء اكرم النعم -

The author tells us, in the preface, that he wrote the present work at the request of some of his friends, for whom he had previously written his work entitled القراءات السبع وتحرر (No. 1255 above).

A note at the end, containing the date of the author's death, runs thus:—

توفى شيخنا وقد رزقنا الى الله تعالى الشيخ الامام العالم العلامة
العبر البكر الفهامة المحقق المدقق الحافظ المجتهد سراج الدين ابي
حفص عمر الانصاري المقرئ الشافعي مصنف هذا الكتاب وغيره من
كتبه المشهورة في خامس جمادى الاول سنة ٩٧ *

The year of the author's death, inserted after the word سنة, is obviously a mistake; it should be 897 or possibly 907.

For other copies see Waliaddin, No. 8, and Râmpûr, p. 45. See also Hâj. Khal., vol. ii, p. 30, where the author's name is erroneously given as 'Abdallâh instead of 'Umar.

Written in small Naskh.

Dated A.H. 1004=A.D. 1595.

No. 1257.

foll. 50 ; lines 23 ; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

القطر المصري

AL-QUṬR AL-MIṢRÎ.

A treatise on the reading of Abû 'Amr bin al-'Alâ' al-Baṣrî (d. A.H. 154=A.D. 771 ; see Ṭabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 18^a), as handed down by Ḥafṣ bin 'Umar ad-Dawrî (d. A.H. 246=A.D. 860 ; see *ibid.*, fol. 42^b) and Abu'sh-Shu'aib Ṣâliḥ bin Ziyâd as-Sûsî (d. A.H. 261=A.D. 874 ; see *ibid.*, fol. 43^a).

By the same 'Umar bin Qâsim an-Naṣhshâr al-Miṣrî.

The full title of the work, as given in the preface, is as follows :—

* القطر المصري في قراءة الامام ابي عمرو بن العلاء البصري

Beginning :—

يقول راجي عفو ربه الكريم الستار عمر بن قاسم بن محمد بن علي
الانصاري المصري الفشار الحمد لله الذي انزل على عبده
الكتاب هدى و ذكرى لاولى الالباب و بعد فقد سألتني جماعة
من اصداقاي وفقذي الله و اياهم لما يجب و يرضى ان اعمل لهم مختصرا
في قراءة ابي عمرو بن العلاء من روايتي الدوري و السوسي الخ *

The work is divided into 17 *Bâb*. The 17th *Bâb*, which forms the bulk of the work and is subdivided, according to the number of the *Sûrahs* of the Qurân, into 114 sections, explains the reading of every *Sûrah*.

A fragment of the work, containing the first sixteen *Bâb*, is noticed in Berlin, No. 639. See also Brock., vol. ii, p. 116, and Hâj. Khal., vol. iv, p. 562

Written in small Arabian Naskh, with the headings in red.

Dated Monday, the 20th Jumâdâ II, A.H. 1206=A.D. 1792.

No. 1258.

fol. 26; lines 15; size $9 \times 6\frac{3}{4}$; $6\frac{3}{4} \times 4\frac{1}{4}$

حزب القراءة

ḤIZB AL-QIRĀ'AT.

A metrical tract containing 673 verses, composed in the same metre and with the same rhymes as the *Hirz al-Amānī* of Ash-Shâtibî (No. 1221 above).

According to a note on the title-page the author, whose name is not known, belonged to Turkey. The note reads thus:—

هذا كتاب حزب القراءة للاخوان و الخلان لبعض فضلاء علماء الروم و هو
مختصر حرز الامانى الموسوم بالشاطبية رضى الله تعالى عن مؤلفها *

Beginning:—

بدأت بحمد الله في الذكر اولا
واردت شكرا ثانيًا متفضلا

The work was dedicated to Sultân Bâyezid II (A.H. 886-918= A.D. 1481-1512), whose name occurs in the following lines on fol. 2^a thus:—

و هذا كتابي قد رسمت لحضرة
الامام الهمام العالم العامل العلى
و فى الارض ظل الله ايضا خليفته
و سلطان بن سلطان الى جده العلى
[و] ابن محمد بن مراد و اسمه
اولوا الامر اعني بايزيد و ذالولا

No other copy of the work is known.

Written in fair Naskh, with occasional vowel-points, within red-ruled borders. The headings are in light green.

Dated the 28th Du'l-Hijjah, A.H. 1303=A.D. 1886.

Scribe: محمد احمد الخواجه.

No. 1259.

foll. 51; lines 19; size $8\frac{1}{2} \times 6\frac{1}{4}$; $5\frac{1}{2} \times 3$.

العقد الفريد والدر النضيد

AL-'IQD AL-FARĪD WA'D-DURR AN-NADĪD.

A work on the reading of Nāfi' (d. A.H. 169=A.D. 786), as handed down by his pupil, Qālūn (d. A.H. 220=A.D. 835).

The full title of the work, as given in the preface, is as follows:—

* العقد الفريد والدر النضيد في رواية قالون بالتجويد *

The author's name is not known. The latest authority quoted, fol. 45^a, is 'Uṣmān bin 'Umar bin Abi Bakr an-Nāshirī, who died about A.H. 860=A.D. 1456.

Beginning:—

الحمد لله ذي الانعام والافضال والاحسان والاكمال والكبرياء والجلال
والجمال والكمال اما بعد فانه لما كان القرآن اعظم الكتب
المنزلة تفضل من انزل عليه الخ *

In the preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to Qālūn's *Riwāyat* (narration) of the reading of Nāfi' being current in his time. The preface is followed by a *Faṣl*, containing short biographical notices of Qālūn and his teacher, Nāfi'. The fifteen chapters, into which the work is divided, are as follows:—

- (i) باب الاستعاذة , fol. 3^b.
- (ii) باب البسملة , fol. 4^a.
- (iii) باب هاء الكناية , fol. 7^b.
- (iv) باب المد والقصر , fol. 8^a.
- (v) باب الهمزتين من كلمة , fol. 10^b.
- (vi) باب الهمزتين من كلمتين , fol. 12^b.
- (vii) باب الاظهار والادغام , fol. 15^a.
- (viii) باب حروف قربت مخارجها , fol. 16^a.
- (ix) باب احكام النون الساكنة والتنوين , fol. 16^b.

- (x) باب الفتح و الامالة , fol. 18^a.
- (xi) باب الراآت , fol. 18^b.
- (xii) باب اللامات fol. 19^b.
- (xiii) باب الوقف على اواخر الكلم وما يلحق به فى الحكم fol. 20^a.
- (xiv) باب الوقف على مرسوم الخط fol. 21^b.
- (xv) باب فرش الحروف fol. 26^b.

The last chapter is arranged according to the Sûrahs of the Qurân, explaining the reading of every Sûrah. The work ends with a *Khâtimah*, dealing with the importance of the correct pronunciation of the Qurân.

No other copy of the work is known.

Written in fair Arabian Naskh.

Dated Wednesday, the 13th Jumâdâ I, A.H. 1197=A.D. 1783.

Scribe : محمد بن مصطفى بن علي بن نوفل الشافعي الاحمدي.

No. 1260.

fol. 5 ; lines 21 ; size $7\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

رسالة في ما خالف القراء الثلاثة السبعة

RISÂLAH FÎMÂ KHÂLAFA'L-QURRÂ' AS-ŞALÂŞAT AS-SAB'AH.

A pamphlet, enumerating the points in which the three later Qurân-readers, viz., Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (*d.* A.H. 129=A.D. 747), Ya'qûb al-Ḥaḍramî (*d.* A.H. 205=A.D. 821), and Khalaf bin Hishâm al-Bazzâr (*d.* A.H. 229=A.D. 844), disagree with the seven canonical Qurân-readers.

The MS. contains no clue as to its authorship.

Beginning :—

به ثقتي و عليه توكلی و بعد فهذه الحروف التي خالف القراء الثلاثة
فيها السبعة وهم ابو جعفر و يعقوب و خلف و رواهم ابن وردان و ابن جمار
واويس و روح و اسحق و ادريس و فاندتها الاحاطة بجميع القراءات الخ *

Written in minute Naskh, with occasional rubrics.

Dated the 18th Rabî' II, A.H. 1043=A.D. 1633.

Scribe : حسين بن علي الوقاد.

No. 1261.

fol. 26 ; lines 25 ; size $8\frac{1}{4} \times 6\frac{1}{4}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

انوار الطلعة في مذاهب القراء السبعة

ANWĀR AT-TAL'AH FĪ MADĀHIB
AL-QURRĀ' AS-SAB'AH.

A unique copy of a work, dealing with the various readings of the seven canonical Qurān-readers.

Author: Aḥmad bin Muḥammad ash-Shawbarī أحمد بن محمد الشوبري.

Beginning:—

الحمد لله الذي هدانا لطاعته وخصنا بالقرآن العظيم وتلاوته
وبعد فيقول العبد الفقير الى مولاه الغني به عما سواه احمد بن محمد
الشوبري الازهري قد سألني بعض الاخوان من اهل
الصفاء والعرفان المتريدين على الى تلاوة القرآن ان اجمع كتابا مختصرا
في بيان مذاهب الائمة السبعة اصحاب القرآن المتبعة وان اذكر لكل منهم
مذهبا يشتمل على معظم ما له من الاصول مما يجد الطالب به الوصول
خال عن الكشو والتطويل غير معترض فيه للدليل والتعليل فاجبته الى
سواله طالبا للثواب ورتبته على مقدمة وسبعة ابواب وسميته
انوار الطلعة في مذاهب القراء السبعة الن *

The author, who flourished in the earlier part of the 11th century of the Hijrah, was a native of Shawbar (a village in Egypt). He composed the present work, as he states at the end, in the last week of Rajab, A.H. 1009=A.D. 1600. In the following colophon, he is said to be the grandson of Ash-Shinnâwî, probably Muḥammad al-Aḥmadî ash-Shinnâwî (d. A.H. 933=A.D. 1527):—

تم الكتاب للامام العالم الولي العارف بالله تعالى شيخنا الشيخ احمد
الشوبري سبط الشناوي رحمة الله عليهم *

The author's two sons, Aḥmad ash-Shawbarī (d. A.H. 1066=A.D. 1656) and Muḥammad ash-Shawbarī (d. A.H. 1069=A.D. 1659), were distinguished scholars. The former, owing to his great mastery over

the Hanafî doctrines, was called *Abû Hanîfat as-Sagîr* (the younger Abû Hanifah); while the latter, on account of his exceptional knowledge of the Shâfi'î tenets, was surnamed *Ash-Shâfi'î as-Sagîr* (the younger Shâfi'î). See *Khulâsat al-Aṣar*, vol. i, p. 174.

The work is divided into a *Muqaddimah* and eight *Bâb*, as follows:—

Muqaddimah. Fol. 2^a.

المقدمة فهى في بيان التجويد و احكامه و ما يتعلق به من معرفة
الغنون الساكنة و التذوين و الوقف و الابتداء و المد و اقسامه و غير ذلك مما
يحتاج اليه القاري مما اتفق عليه الائمة رضى الله عنهم اجمعين *

Bâb I. Fol. 5^a. الباب الاول في مذهب سيدنا نافع بن عبد الله

بن نعيم *

Bâb II. Fol. 9^b. الباب الثاني في مذهب سيدنا عبد الله بن كثير

المكي *

Bâb III. Fol. 10^b. الباب الثالث في مذهب سيدنا ابي عمرو

البصري *

Bâb IV. Fol. 14^b. الباب الرابع في مذهب سيدنا عبد الله بن

عاصم الدمشقي *

Bâb V. Fol. 16^a. الباب الخامس في مذهب سيدنا عاصم بن ابي

النجود الكوفي *

Bâb VI. Fol. 16^b. الباب السادس في مذهب سيدنا حمزة الكوفي

Bâb VII. Fol. 21^a. الباب السابع في مذهب سيدنا علي الكسائي

الكوفي *

Bâb VIII. Fol. 22^a. الباب الثامن في يأت الاضافة

No other copy of the work is known.

Written in minute Arabian Naskh, with the headings in red. A short lacuna is found on fol. 18^a.

Not dated; probably 18th century.

No. 1262.

foll. 8 ; lines 11 ; size $9 \times 5\frac{1}{2}$; $8 \times 3\frac{1}{2}$.

[رسالة فى القراءة]

[RISÂLAH FI'L-QIRÂ'AT.]

A tract on the various readings of the Qurân.

Author: Ismâ'il bin Sayyid Aḥmad Ja'far aṣ-Ṣânî اسمعيل بن سيد احمد جعفر الثاني.

Beginning:—

الحمد لله الذي انزل القرآن بالقرآت الصحيحة المروية عنه بلا
ارتياب و شرف حاملها بالكرامات الجليلة على غيرهم من الطلاب
اما بعد فيقول احقر مخلوقات حضرة الباري اسمعيل الغريب بن سيد احمد
جعفر الثاني اني لما رأيت تشوق بعض الفضلاء المتدينين
الى معرفة الجموع الثلاثة بالتوضيح و التبئين الغت فيها هذه الرسالة الهـ *

The author, who probably belonged to India and flourished in the middle of the 11th century of the Hijrah, tells us, at the end, that the tract is based on the following two works of his teacher, Shaiḥ 'Abdallaṭif bin Shaiḥ Jamâl an-Nahrawâlî, viz., (i) *Al-Jâmi' al-'Ilmî* and (ii) *An-Nûr al-Azhar*. He further tells us that he thought of writing another more detailed work on the same subject.

The tract was completed, as stated by the author at the end, on Tuesday, the 2nd Shawwâl, A.H. 1045=A.D. 1636.

Written in cursive Naskh, within coloured ruled borders.

Dated Thursday, the 5th Shawwâl, A.H. 1114=A.D. 1703.

No. 1263.

foll. 106; lines 27; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

الجواهر المكللة

AL-JAWÂHIR AL-MUKALLALAH.

A work, treating of the various readings of the ten canonical Qurân-readers, being an abridgment of the author's other work, entitled *Baḥr al-Ma'ânî Wa Kanz as-Sab' al-Maṣānî*.

The full title of the work, as given in the preface, is as follows:—

الجواهر المكللة لمن رام الطرق المكمله *

Author: Muḥammad bin Aḥmad al-'Awfi العوفي. He flourished in the middle of the 11th century of the Hijrah. See Brock., vol. ii, p. 326.

Beginning:—

الحمد لله الذي هدانا لهذا كتابه المهيمن على كل كتاب انزل
و بعد فيقول اضعف عباد الله و احوجهم الى رحمته المنزلة محمد بن احمد
العوفي هذا كتاب فى القراءات العشرة اختصرته من كتابى المسمى
ببحر المعاني و كنز السبع المثاني لمن علمه و تعلمه الخ *

The work was composed, as stated by Brock. (*loc. cit.*), in A.H. 1049=A.D. 1639.

For the contents of the work see Berlin, No. 666. For other copies see Waliaddîn, No. 15; Cairo, vol. i, p. 95; and Râmpûr, p. 47.

Written in clear Arabian Naskh, within red-ruled borders.

Not dated; probably 18th century.

No. 1264.

fol. 11; lines 25; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

[رساله فى التكبير]

[RISĀLAH FI'T-TAKBÎR.]

A tract on the *Takbîr* (the expression, *Allāhu akbar*), which a Qurān-reader must recite either at the beginning or at the end of each Sûrah of the Qurān, based on the *Tayyibat an-Nashr* of Al-Jazari (No. 1246 above).

Author: Zainaddin Abu'l-'Azâ'im Sultân bin Ahmad bin Salâmah bin Ismâ'il al-Mazzâhî al-Azhari ash-Shâfi'î زين الدين ابو العرائم سلطان بن احمد بن سلامة بن اسمعيل المزاحي الازهرى الشافعى. He was born at Mazzâh (a village in Egypt) in A.H. 985=A.D. 1577. He studied under no less than thirty Shaikhs. He was well-versed in the various readings of the Qurān and in the Shâfi'î law. In A.H. 1008=A.D. 1600 he was formally permitted by his Shaikhs to write answers to legal and religious questions put to him. Subsequently, he was appointed a professor at the Jâmi' al-Azhar in Cairo, where pupils thronged to him from far and near to take lessons in the Qirâ'at and the Shâfi'î law. He wrote several instructive works, and died on Wednesday, the 17th Jumâdâ II, A.H. 1075=A.D. 1664. See *Khulâsat al-Aṣṣar*, vol. ii, p. 210, and 'Iqd al-Jawâhir, fol. 199*.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين وصلى الله على سيدنا
محمد خاتم النبيين وبعد فقد كنت كتبت رسالة
لطيفة تشتمل على جميع الوجوه التي بين السور للقراء السبع من طريق
الشاطبية والثلاثة ابي جعفر وخلف ويعقوب من طريق الدرة لابن
الجزري من سورة والضعى الى آخر القرآن مع بيان التكبير والآن قد
طلب مني بعض اصحابنا ان افعل كذاك من طريق الطيبة لابن الجزري
ايضا ليكون تذكارا له ولغيره نفع الله به فاجبته الى ذلك الخ *

The tract was completed, as stated by the author at the end, on the 8th Ṣafar, A.H. 1048=A.D. 1638.

No other copy of the work is known.

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1265.

fol. 254; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

غَيْثُ النِّفْعِ فِي الْقِرَآتِ السَّبْعِ

GAIS AN-NAF' FI'L-QIRÂ'ÂT AS-SAB'.

A work, treating of the various readings of the seven canonical Qurân-readers.

Author: 'Alî an-Nûrî as-Safâqusî السفاقي. He was a disciple of Muḥammad bin Muḥammad al-Afrânî al-Maġribî as-Sûsî (d. A. H. 1081 = A. D. 1671), to whom he refers in the preface thus:—

و إذا قلت شيخنا فالمراد به العلامة المحقق المدقق الصالح الفاضل
سيدي محمد بن محمد الانراني المغربي السوسي نزيل مصر و المتوفى
بها رحمه الله تعالى شهيدا بالطاعون و اخر ذى القعدة الحرام سنة واحد
و ثمانين و الف *

Our author flourished towards the end of the 11th century of the Hijrah. See Brock., vol. ii, p. 461.

Beginning:—

قال الشيخ الفقيه الامام العالم العلامة المحقق الولي الصالح سيدي
علي الغوري السفاقي رضى الله عنه و نفعنا به و بعلمه آمين الحمد لله
الذي انزل القرآن و شرفنا بحفظه و تلاوته الخ *

The author, in the preface, condemns the spread of unauthorised and doubtful readings of the Qurân; and says that, although the number of authorised and correct readings of the holy book may exceed seven, he prefers to disregard readings other than the canonical seven.

The following ten preliminary points of the Qirâ'at are discussed in the introduction:—

- I. Fol. 2^b. الاولى تواتر عن النبي صلى الله عليه وسلم انه
قال ان هذا القرآن انزل على سبعة احرف فاقروا
ما تيسر منه *
- II. Fol. 4^b. الثانية مذهب الاصوليين وفقهاء المذاهب الاربعة
و المحدثين و القراء ان التواتر شرط في صحة
القراءة *

- III. Fol. 5^a. الثالثة شرط المقرئ ان يكون مسلما عاقلا بالغاً ثقة
مأموناً منابطاً خالياً من الفسق و مسقطات
المروءة *
- IV. Fol. 5^b. الرابعة يجب على كل من يقرأ القرآن ان يخلص
النية لله ولا يطالب بذلك غرضاً من اغراض الدنيا *
- V. Fol. 6^a. الخامسة ينبغي له تحسين ميئته و ليعذر من
الملابس المنهي عنها *
- VI. Fol. 7^a. السادسة لم يكن في الصدر الاول هذا الجمع
المتعارف في زماننا بل كانوا لاهتمامهم بالخير
و عكوفهم عليه يقرؤن على الشيخ الواحد *
- VII. Fol. 8^a. السابعة للشيوخ في كيفية هذا الجمع ثلاثة مذاهب
- VIII. Fol. 8^b. الثامنة لابد لكل من اراد ان يقرأ بمضمّن كتاب ان
يحفظه على ظهور قلبه *
- IX. Fol. 9^b. التاسعة لابد لكل من اراد القراءة ان يعرف الخلاف
الواجب من الخلاف الجائر *
- X. Fol. 10^a. العاشرة اهل الشاطبي رحمه الله ذكر طرق كتابه انكالا
على اصله التيسير و نحن نذكرها تتيماً للفائدة *

For other copies see Br. Mus., No. 78, and Alger, No. 369.

The work has been printed in Cairo, A.H. 1293.

Written in small Naskh.

Not dated ; probably 18th century.

Scribe: عبد الرحمن بن السيد الزيني.

No. 1266.

fol. 11; lines 18-21; size $7\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 4\frac{1}{2}$.

[رسالة فى القراءة]

[RISÂLAH FI'L-QIRÂ'AT.]

A tract on the reading of Abû 'Amr bin al-'Alâ' al-Baṣrî (*d.* A.H. 154=A.D. 771), as handed down by Ḥafṣ bin 'Umar ad-Dawrî (*d.* A.H. 246=A.D. 860) and Abu'sh-Shu'aib Ṣâliḥ bin Ziyâd as-Sûsî (*d.* A.H. 261=A.D. 874).

The title of the work and the author's name are not known.

Beginning:—

الحمد لله الذي فتح و علّم و اوضح و فهم و يسّر و هم و فضّل نبينا على
الانبياء و كرم و فضّل كتابه على الكتب و قدّم فصحى السابقون الاولون
المختصون بالدين الاقوم و النبي الاكرم و الكتاب الاعظم
و بعد فانني ذاكرفي هذا الكتاب قراءة الامام ابي عمرو بن العلاء البصري النج *

We are told, in the preface, that the present work is based on the *Kitâb at-Taisir* of Abû 'Amr ad-Dânî (No. 1215, ii above) and the *Hirz al-Amânî* of Ash-Shâtibî (No. 1221 above).

Contents:—

1. باب الهمز الساكن , fol. 2^a; 2. باب البسمة , fol. 2^b; 3. باب الهمز الساكن , fol. 5^b; 4. باب المد و القصر , fol. 6^a; 5. باب الهمزتين من كلمة , fol. 6^b; 6. باب مذهب ابي عمرو فى الفتح و الامالة , fol. 7^a; 7. باب الهمزتين من كلمتين , fol. 8^a; 8. باب الوقف على مرسوم الخط , fol. 9^b; 9. باب الوقف على اخر الكلام , fol. 10^a.

No other copy of the work is known.

Written in cursive Naskh.

Not dated; probably 17th century.

Two flyleaves, at the end, contain miscellaneous notes and extracts from other books.

No. 1267.

fol. 18; lines 19; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

القواعد المقررة والفوائد المحررة

AL-QAWÂ'ID AL-MUQARRARAH WA'L-
FAWÂ'ID AL-MUHARRARAH.

A tract, treating of the various readings of the seven canonical Qurân-readers.

Author: Muḥammad bin Qâsim bin Ismâ'il al-Baqarî ash-Shâfi'î اسمعيل البقرى الشافعى. He was a great authority on the subject of Qirâ'at, of which he was a professor at the Jâmi' al-Azhar in Cairo. He was born in A.H. 1018=A.D. 1609; and he died in Cairo, according to Brock., vol. ii, p. 327, on the 20th Jumâdâ II, A.H. 1111=A.D. 1699. The 21st Rajab, A.H. 1107=A.D. 1695, is also given as the date of his death. See Silk ad-Durar, vol. iv, p. 35, and Tâj at-Tabaqât, vol. xii, part i, fol. 47^b.

Beginning:—

يقول المعترف بذنوبه الراجي من ربه ستر عيوبه محمد بن قاسم بن
اسمعيل البقرى بلدا الشافعى مذهبنا الازهرى وطننا مستعيننا بالله متوكلا
عليه الحمد لله على افضاله و اشهد ان لا اله الا الله وحده لا شريك له
و بعد فقد سألتني بعض الاخوان ان اجمع رسالة تشتمل على ما يتعلق
بمذهب كل واحد من القراء بانفراده سالكا طريق الاختصار فاجبته الى
سواله النخ *

The title of the tract is not found in the MS.; but the tract is identical with that entitled *Al-Qawâ'id al-Muqarrarah Wa'l Fawâ'id al-Muharrarah*, a copy of which is noticed in Berlin, No. 624.

The author tells us, in the preface, that the tract contains only what he had collected from the teachings of his Shaikh, 'Abd-rahmân al-Yamanî (d. A.H. 1050=A.D. 1640; see *Khulâsat al-Aṣar*, vol. ii, p. 358).

Written in fair Naskh.

Not dated; probably 19th century.

Scribe: وهبة بن الشيخ محمد سالم *

No. 1268.

fol. 218; lines 29; size $8\frac{1}{4} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

اتحاف فضلاء البشر بالقراآت الاربعة عشر

ITHÂF FUDALÂ' AL-BASHAR BI'L-
QIRÂ'ÂT AL-ARBA'AH 'ASHAR.

A work, treating of the fourteen readings of the Qurân.

Author: Aḥmad bin Muḥammad bin Aḥmad bin 'Abdalḡanî ad-Dimyâtî ash-Shâfi'î, commonly called Al-Bannâ بن محمد بن أحمد بن عبد الغني الدمياطي الشافعي الشهير بالبناء. He was born at Dimyât (a town in Egypt) in A.H. 1040=A.D. 1630. He was a great Sûfi of the Naqshbandîyah order, and one of the most learned men of his age. Besides the present work, he wrote a treatise on the signs of the end of this world, entitled الذخائر المهمة فيما يجب الايمان به من المسموعات, and an abridgment of the *Insân al-'Uyûn* of Ali al-Halabî (d. A.H. 1044=A.D. 1634). He died at Medina on Monday, the 3rd Muḥarram, A.H. 1117=A.D. 1705. See *Tâj at-Tabaqât*, vol. xii, part i, fol. 104^b, and Brock., vol. ii, p. 327.

Beginning:—

الحمد لله الذي جمع ببديع حكمته اشتات العلوم بارجز كتاب وفتح
بمقاييد هدايته مقفلات الفهم لانصح خطاب وبعد فلما كان عام
الاثنين وثمانين بعد الالف و من الله تعالى بالرحلة الى طيبة المنفورة زادها
الله تعالى نورا و شرفا الخ *

The author tells us, in the preface, that it was in A.H. 1082=A.D. 1671, when he was staying at Medina, where a large number of pupils flocked round him to take lessons in the various readings of the Qurân, that he formed the project of writing the present work, and began to collect material from the following authorities:—

1. *An-Nashr fi'l-Qira'ât al-'Ashr*, by Muḥammad Ibn al-Jazarî (No. 1243 above).
2. *Tayyibat an-Nashr*; by the same (No. 1246 above).
3. *Sharḥ Tayyibat an-Nashr*, by Muḥammad al-'Aqilî an-Nuwairî (d. A.H. 837=A.D. 1433).
4. *Kitâb al-Laṭâ'if*, by Aḥmad bin Muḥammad al-Qaṣṭallânî (d. A.H. 923=A.D. 1517).

He further tells us that he found very useful the notes which

he had taken down from the lectures of his teacher, Nûraddîn 'Alî ash-Shabrâmallisî (d. A.H. 1087 = A.D. 1676).

Contents :—

Fol. 2 ^a	مقدمة ذكرها مهم قبل الخوض فى المقصود ليعلم ان علم القراءات علم يعلم منه اتفاق الناقلين لكتاب الله تعالى و اختلافهم فى الحذف و الاثبات و التحريك و التسكين و الفصل و الوصل و غير ذلك *
Fol. 3 ^a .	باب اسماء ائمة القراءات الاربعة عشر و رواهم و طرقهم
Fol. 9 ^a .	باب الاستعاذة
Fol. 9 ^b .	باب الادغام
Fol. 16 ^a .	باب بناء الكناية
Fol. 17 ^a .	باب المد و القصر
Fol. 20 ^b .	باب الهمزتين المجتمعتين فى كلمة
Fol. 24 ^a .	باب الهمزتين الملاصقتين فى كلمتين
Fol. 25 ^a .	باب الهمز المفرد
Fol. 27 ^b .	باب نقل حركة الهمزة الى الساكن قبلها
Fol. 28 ^b .	باب السكت على الساكن قبل الهمز و غيره
Fol. 30 ^a .	باب وقف حمزة و هشام على الهمز و موافقة الاعمش لهما
Fol. 35 ^a .	باب الفتح و الامالة بين اللفظين
Fol. 43 ^a .	باب امالة هاء التانيث و ما قبلها فى الوقف
Fol. 43 ^b .	باب مذاهبهم فى ترقيق الرأآت و تغخيمها
Fol. 47 ^b .	باب الوقف على اواخر الكلم
Fol. 48 ^b .	باب الوقف على مرسوم الخط
Fol. 51 ^a .	باب مذاهبهم فى يآآت الازافة
Fol. 53 ^b .	باب مذاهبهم فى يآآت الروائد

The rest of the work is arranged according to the Sûrahs of the Qurân.

For other copies see Râgib Pâshâ, No. 4; Cairo, vol. i, p. 91; Hamîdiyyah, No. 15; Ayâ Şûfiyah, No. 32; and Râmpûr, p. 44.

The work has been printed, viz., in A.H. 1285.

Written in minute Naskh, within gold and black-ruled borders ; with an illuminated frontispiece.

Not dated ; probably 18th century.

Scribe : الحاجي محمود بن محمد امين شيخ القراء في اياضوفية.

No. 1269.

fol. 522 ; lines 17 ; size $8\frac{3}{4} \times 4\frac{3}{4}$; 6×3 .

The Same.

Another copy of the same work.

The first two folios contain a list of the names of eminent Qurân-readers.

Foll. 3, 231, 275-277 and the last two folios are late insertions, having been copied from the preceding MS.

Written in fair Naskh.

Not dated ; probably 18th century.

No. 1270.

fol. 364 ; lines 27 ; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The Same.

Another copy of the same work.

Written in elegant Naskh on glazed paper. Fol. 182^b is blank.

Dated A.H. 1261 = A.D. 1846.

Scribe : حافظ عبد الرحمن بن حسن.

No. 1271.

fol. 156 ; lines 15 ; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

القواعد السنية

AL-QAWÂ'ID AS-SANIYAH.

A treatise on the reading of 'Āṣim bin Abi'n-Najūd (*d.* A.H. 128 = A.D. 746 ; see *Mir'ât al-Janân*, fol. 67^b), as handed down by his pupil, Ḥaṣṣ bin Sulaiman (*d.* A.H. 180 = A.D. 796 ; see *ibid.*, fol. 97^a), based on the *Hirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

The full title of the work, as given in the preface, is as follows:—

القواعد السنية في قراءة حفص عن عاصم من طريق الشاطبية •

Author: Ibrâhîm bin Ismâ'îl al-'Adawî ابراهيم بن اسمعيل العدوي *, a disciple of Abu'l-Mawâhib bin Abdalbâqî al-Hanbalî (d. A.H. 1126=A.D. 1714; see Silk ad-Durar, vol. i, p. 67). He died about A.H. 1140=A.D. 1727. See Berlin, No. 649.

Beginning:—

الحمد لله الذي انزل القرآن العظيم رحمة للامة وتيسيرا و فهمنا طرق
قراءته و بعد فقد سألني من خص بمزيد التوفيق و العناية و حظى
بالتحقيق و الولاية ان اجمع قراءة حفص عن عاصم من طريق ولى الله
الشاطبي النح •

We learn from the preface that, in A.H. 1078=A.D. 1668, the author had already written a treatise on the same subject, and had incorporated therein the work of his aforesaid teacher, Abu'l-Mawâhib al-Hanbalî. For this treatise see Berlin, No. 649.

The work is divided into two *Naw'*, the first being subdivided into fifteen *Bâb* as follows:—

I. Fol. 3 ^b .	باب الاستعاذة
II. Fol. 5 ^a .	باب البسملة
III. Fol. 6 ^a .	باب الادغام
IV. Fol. 6 ^b .	باب هاء الكنانة
V. Fol. 8 ^a .	باب المد و القصر
VI. Fol. 11 ^a .	باب الهمزتين من كلمة
VII. Fol. 16 ^a .	باب الهمزتين من كلمتين
VIII. Fol. 18 ^a .	باب الهمز المفرد
IX. Fol. 21 ^a .	باب الاظهار و الادغام
X. Fol. 24 ^b .	باب احكام النون الساكنة و التنوين
XI. Fol. 26 ^a .	باب الفتح و الامالة
XII. Fol. 29 ^b .	باب الوقف على اواخر الكلم
XIII. Fol. 31 ^b .	باب الوقف على مرسوم الخط

XIV. Fol. 37^b.

باب يآت الاضافة

XV. Fol. 43^a.

باب يآت الروائد

The second *Naw'* is arranged according to the *Sûrahs* of the *Qurân*, explaining the reading of every *Sûrah*.

At the end, the author traces his *Isnâd* (chain of successive teachers) to two great authorities on the subject of *Qirâ'at*, viz., (i) Abû 'Amr ad-Dânî (*d.* A.H. 444=A.D. 1053), and (ii) Abu'l-Qâsim ash-Shâtibî (*d.* A.H. 590=A.D. 1194).

No other copy of the work is known.

Written in small and fair *Naskh*, with the headings in red. Slightly water-stained.

Dated A.H. 1098=A.D. 1687.

No. 1272.

foll. 197; lines 13-17; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الاختلاف فى وجوه الاختلاف

AL-I'TILÂF FÎ WUJÛH AL-IKHTILÂF.

A work on the discrepancies, which occur in the ten readings of the *Qurân*, arranged according to *Sûrahs* on the same lines as the *Tayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

Author: 'Abdallâh bin Muḥammad bin Yûsuf bin 'Abdalmannân al-Ḥilmî al-Ḥanafî, better known as Yûsuf Âfindizâdah عبد الله بن محمد بن يوسف بن عبد المنان الحلبي الشهير بيوسف أفندي زاده. He was born at Constantinople in A.H. 1081=A.D. 1671. He received his early education from his father, and subsequently completed it under celebrated masters of his native city. After completing his education, he attached himself to Sultân Aḥmad III (A.H. 1115-1143=A.D. 1703-1730) and then to Sultân Maḥmûd I (A.H. 1143-1168=A.D. 1730-1754), both of whom showered upon him marks of respect and favour. For some time he officiated as Imâm of *Jâmi' Nakhlband*; and he was then appointed Mufasssîr of the *Dâr al-Kutub*, which was built by Sultân Maḥmûd within the precincts of his new palace. He was munificently rewarded by the Sultân for his commentary on *Al-Jâmi' as-Sahîh* of Al-Bukhârî, entitled *Najdh al-Qârî*, in thirty volumes. He also wrote a commentary on

the *Al-Jāmi' as-Sahih* of Al-Muslim and a gloss on Al-Baidāwī's commentary on the Qurān. He was a great scholar, and held in much esteem at the Turkish capital, where he died on Monday, the 16th Rabi' II, A.H. 1167=A.D. 1754. See *Tâj at-Tabaqât*, vol. xii, part ii, fol. 83^b, and *Silk ad-Durar*, vol. iii, p. 87.

Beginning:—

الحمد لله الذي انزل القرآن على سبعة احرف اما بعد
فيقول العبد الفقير الى عناية ربه القدير عبد الله بن محمد الشهير بيوسف
أفندي زاده يسر الله بالخير ما زاده لقد طال ما جال في خلدي ان اجمع
على ترتيب السور القرآنية بعض الآيات التي اجتمع فيها الاختلاف من
الوجوه و الروايات من قراءات الائمة العشر على طريقة طيبة الفشر و اطبقها
على الطرق التي جاء منها ذلك الاختلاف حتى يحصل بينها الاتياف
و الائتلاف لكن كان يعوقني العوائق عن ذلك الامر اللائق الفائق الى ان
يشير الىّ بذلك من المشتغلين بهذا الفن لدىّ من هو صالح لان يعتد
بشأنه و مستعد لان يلقى اليه مانحن بصدد جمعه و بيانه فشرعت فيه
متوكلا على الله و مستعينا في جميع اموري بالله و سميته الائتلاف في
وجوه الاختلاف الخ *

No other copy of the work is known.

The work ends with the following epilogue:—

هذا ما تيسر لي من جميع الوجوه لبعض القراء و الرواة في بعض
الآيات القرآنية على ترتيب السورة الفرقانية على ما اخذنا من افواه المشائخ
الكرام و الائمة الاعلام مع تطبيق الطرق على قدر الامكان و ان كان يضيق
عن احاطتها فطاق البيان *

The colophon, which is in Turkish, runs thus:—

كاتب هذا الائتلاف خواجه زاده ساكن بكبه جيلرحانند السيد حملة
القرآن محمد امين سنه بيك يوزنميش يدى جمادى الآخرة اوجنچى
كفى اتمام او لمشدر تمت *

Written in fair Naskh, within red-ruled borders; with an illuminated frontispiece.

Fol. 40^a is blank, but there is no break in the context.

Not dated; probably 18th century.

No. 1273.

fol. 133; lines 27; size 8×6; 6¼×3¼.

مرشد الطلبة

MURSHID AT-ṬĀLABAH.

A treatise on the various readings of the ten eminent Qurân-readers, arranged according to Sûrahs on the same lines as the *Tayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

Author: Aḥmad ar-Ruṣḥdî, better known as Yûsuf Imâm Âfindizâdah زادة أحمد الرشدي العريف بيوسف امام آفندي, a Turkish scholar, who flourished in the latter part of the twelfth century of the Hijrah.

Beginning:—

الحمد لله رب العالمين حمدا يوافي نعمه و يكافي مزیده
وبعد فهذه رسالة العبد الفقير الحقير المعترف بالعجز و التقصير خادم
القرآن العظيم أحمد الرشدي العريف بين الاقران بيوسف امام آفندي
زادة يسره الله تعالى بالخير ما ارادة الخ *

In the preface, the author tells us that he learnt the science of Qirâ't from Muḥammad Âfindî, better known as Hâjjizâdah, who was a professor at the College of *Shaiḥ Mashâ'ikh al-Islâm Muḥammad As 'ad Âfindî* (d. A.H. 1166=A.D. 1752; see Brock., vol. ii, p. 424). The author also tells us, in the preface, that he was a professor for a long time at Jâmi' Abi'l- Futûḥ; and it was there that the present work was composed, at the request of some of his pupils. Three authorities (which appear to be contemporary works) are cited as the sources of the present treatise, viz., (i) رسالة شيخ علي by المنصوري; (ii) كتاب الائتلاف by Yûsuf Âfindizâdah (No. 1272 above); and (iii) بدائع البرهان by Muṣṭafâ al-Izmîrî (d. A.H. 1152=A.D. 1739; see Brock., vol. ii, p. 440).

No other copy of the work is known.

Written in a minute Naskḥ. Omissions in the text are supplied in the margins.

*Not dated; probably 19th century.

No. 1274.

fol. 25; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; 6×4 .

(Two short treatises bound together.)

fol. 1-16.

I.

غنية الفقير

GUNYAT AL-FAQÎR.

A short treatise on the *Takbîr* (the expression, *Allâhu akbar*) and other prayers, which a Qurân-reader should recite either at the beginning or at the end of each Sûrah of the Qurân, based on the *Tayyibat an-Nashr* of Al-Jazarî (No. 1246 above). The full title of the work, as stated in the preface, is as follows:—

غنية الفقير لما للطيبة من التكبير *

Author: Ahmad bin 'Abdalmun'im bin Khayyâm ash-Shâfi'i ad-Damanhûrî الدمنهوري الشافعي خيام المنعم بن خيام الشافعي الدمنهوري. He was born about A.H. 1090=A.D. 1679. The author of the *Silk ad-Durar* (vol. i, p. 117) describes him as a great scholar, deeply versed in the various readings of the Qurân, and in several other branches of Muhammadan literature. He was appointed Principal of the Jâmi' al-Azhar. He wrote several works, and died in A.H. 1192=A.D. 1778. See *silk ad-Durar* (*loc. cit.*).

Beginning:—

الحمد لله الذي منحننا حفظ كتابه المبين و اتحننا بمعرفة قدر رواياته
عن الائمة المتقين النخ *

The work is divided into four *Faṣl* and a *Khâtimah*, as follows:—

- I. Fol. 1^b. الفصل الاول في سبب ورود التكبير
- II. Fol. 2^a. الفصل الثاني في ذكر من ورد عنه واين ورد وصيغته
- III. Fol. 3^a. الفصل الثالث في صيغته وحكم الاتيان به وسببه
- IV. Fol. 7^a. الفصل الرابع في امورد تتعلق بختم القرآن العظيم
- Khâtimah*. Fol. 9^b. الخاتمة في مسائل منثورة اخذتها عن شيخنا

الشيخ عبد الجواد الميداني و استاذنا الشيخ

احمد بن الخبازة *

foll. 17-25.

II.

فوائد في علم القراءات

FAWÂ'ID FÎ 'ILM AL-QIRÂ'ÂT.

A short treatise on the various readings and correct pronunciation of the Qurân, based on the *Tayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

The author's name is not known. He occasionally refers to Aḥmad al-Isqâtî (d. A.H. 1132=A.D. 1720; see Silk ad-Durar, vol. i, p. 149) as his *Shaiḥ*, and to Sultân al-Mazzâhî (d. A.H. 1075=A.D. 1665) as his teacher's teacher.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على سيدنا محمد و آل
اجمعين و بعد فهذه فوائد في علم القراءات من طريق الطيبة و غيرها الخ *

The work is divided into numerous short *Masâ'il*.

Both treatises are written by the same scribe, in Arabian Naskh, with the headings in red.

Dated A.H. 1204=A.D. 1790.

No. 1275.

foll. 30; lines 23; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 4$.

الغفر الباسم في قراءة عاصم

AŞ-ŞAGAR AL-BÂSIM FÎ QIRÂ'AT
'ÂŞIM.

A treatise on the reading of the Qurân, according to 'Âsim (d. A.H. 128=A.D. 746) and his two pupils, viz., Shu'bah (A.H. 160=A.D. 777) and Ḥafṣ (d. A.H. 180=A.D. 796), derived from *Ash-Shâṭi-biyah* (No. 1221 above).

Author: 'Alî 'Atīyah Abû Muṣliḥ al-Ġamrīnī ash-Shâfi'ī al-Azharī علي عطية ابو مصلح الغمريني الشافعي الازهري.

Beginning:—

حمدا لمن اصطفى من عبادة اهل كتابه و خصهم بمزايا بين العباد فهم
خلاصة احبابه و بعد فيقول راجي عفوره العلي علي عطية

ابو مصلح الغمريني الشافعي الازهري وفقه الله و غفر له و لمن والا
هذه مقدمة في قراءة عاصم الكوفي و راييه شعبة و حفص من طريق ولى
الله تعالى محمد بن قاسم الشاطبي و سميتها الثغر الباسم في
قراءة عاصم الخ *

The author, who flourished towards the end of the twelfth century of the *Hijrah*, tells us, in the preface, that he was assisted in writing the present work by his teacher, 'Alī al-Badrī (*d.* A.H. 1190 = A.D. 1776; see *Silk ad-Durar*, vol. iii, p. 257). Our author also quotes frequently from the works of As-Sayyid 'Alī al-Muqri (*d.* A.H. 1169 = A.D. 1756) and Muḥammad bin Ḥasan al-Munayyir (*d.* A.H. 1199 = A.D. 1785), each of whom he calls his *Shāikh* and teacher.

The work ends with a *Khātimah*, containing a prayer to be recited after finishing the reading of the Qurān.

The work was completed, as stated by the author in the colophon, on Monday, the 5th Du'l-Hijjah, A.H. 1188 = A.D. 1775.

An incomplete copy of the work is noticed in Cairo, vol. i, p. 94.

The present copy, dated the 6th Du'l-Qa'dah, A.H. 1190 = A.D. 1776, was transcribed two years after the composition of the work.

Written in small Arabian Naskh, with marginal notes.

Scribe: محمود هيكال الدردي.

No. 1276.

fol. 172; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3$.

The Same.

Another copy of the same work, beginning as the above.

The author's colophon, containing the date of composition, is not found in this copy.

Written in fair Naskh, within double red-ruled borders.

Dated the 15th Rajab, A.H. 1295 = A.D. 1878.

Scribe: احمد جلال الدين.

No. 1277.

fol. 12; lines not uniform in number; size $8\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

مسائل شتى

MASÂ'IL SHATTÂ.

An anonymous pamphlet, containing rules important to all students of Qirâ'at and Tajwîd.

The rules are extracted from the following works, to which the author refers at the end of the quotations:—

1. *At-Taisir*, by Abû 'Amr 'Uṣmân bin Sa'id ad-Dânî (No. 1215, ii above).

2. *Zubdat al-Furqân*.

3. *Al-Mukarrar*, by Sirâjaddin Abû Ḥafṣ an-Nashshâr (No. 1255 above).

4. *Al-Hawâshî al-Muḥimah*, by Abû Bakr Aḥmad (No. 1296 below).

5. *Kanz al-Ma'ânî*, by Ibrâhîm bin 'Umar al-Ja'barî (No. 1230 above).

6. *Sharḥ ad-Durr al-Yatîm*, by Mullâ 'Alî al-Qârî (d. A.H. 1014 = A.D. 1605).

7. *Durr al-Aḥkâr*, by Muḥammad bin Aḥmad al-'Awfî (who died about A.H. 1050 = A.D. 1640).

8. *Tahdîb al-Qirâ'at*, by Muḥammad Sâchaqlizâdah al-Mar'ashî (d. A.H. 1150 = A.D. 1737; see Râgib Pâshâ, No. 7).

Beginning:—

اعلم ان الكساعى كان يقف على هاء التانيث و ما ضارعا في اللفظ
بالامالة الا ان يقع قبل الهاء احد من عشرة احرف الطاء و ظ و ص و ض و
ح و ع و ق و الف و خ و غ الخ *

On fol. 6^b is a list of the names of the Imâms of Qirâ'at, with the dates of their death and particulars of the places where they flourished. On the next page is given a list of the names of the persons, who trace their *Isnâd* (chain of successive teachers) to these Imâms.

Written in fair Naskh. Fol. 7^b is blank.

Not dated; probably 19th century.

No. 1278.

foli. 88; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الفوز العظيم في شرح فتح الكريم

AL-FAWZ AL-'AZÎM FÎ SHARH
FATH AL-KARÎM.

A commentary on the author's own metrical treatise on the various readings of the ten eminent Qurân-readers, entitled *Fath al-Karîm*.

Author: Muḥammad al-Mutawallî ash-Shâfi'î al-Khalwatî al-Azhari محمد المتولي الشافعي الخلوتي الأزهرى, a great Shâfi, belonging to the Khalwatiyah order. He held the post of professor in the Jâmi' al-Azhar, and wrote several works on the subject of Qirâ'at. Besides the present work he wrote, as he states on fol. 4^b, an abridgment of the *Kitâb an-Nashr* of Ibn al-Jazari (No. 1243 above) in three parts, each having a separate title, as follows:—

- (i) تهذيب النشر وخرانة القراءات العشر.
- (ii) فتح الرحمن في تجويد القرآن.
- (iii) ايضاح الدلالات في ضابط ما يجوز من القراءات ويسوغ من الروايات.

He also wrote two other works, viz., (i) الوجوه المسفرة في اتمام القراءات العشرة, which has been lithographed in Cairo, A.H. 1308, and (ii) فتح المعطي و غنية المقرئ, which is a commentary on the author's own tract, entitled المقدمة, of which both text and commentary have been lithographed in Cairo, A.H. 1309. He died in A.H. 1313=A.D. 1895. See Iktifâ' al-Qunû', pp. 121 and 123.

Beginning:—

الحمد لله الذي ارسل رسوله بالهدى و الدين القويم رحمة للعالمين
مؤيدا بالآيات و الذكر الحكيم اما بعد فيقول اسير وصمة ذنبه
و فقير رحمة ربه محمد المتولي الشافعي الخلوتي بلغه الله جميع مأموله
بجاه نبيه و رسوله لما منَّ الله علىَّ بانشاء هذا النظم المسمى بفتح الكريم
في تحرير اوجه القرآن شرح صدري لان ازينه بتعليق لطيف لكل قاصر
مثلي ضعيف و سميته الفوز العظيم في شرح فتح الكريم الخ *

The first verse of the text runs thus:—

حمدت ألهـا كافيـا من توكلا عليه و مغن من اليه تبثلا

From verses 5 and 6 and the accompanying commentary we learn that the text is really a metrical version of the *Tayyibat an-Nashr* of Ibn al-Jazarī (No. 1246 above), of whose life a brief sketch is given. In his commentary on verses 8 and 9, the author tells us that he consulted three other works, viz., (i) *Kitāb an-Nashr* of Ibn al-Jazarī (No. 1243 above); (ii) *Badā'ī' al-Burhān* of Muṣṭafā bin 'Abdarrahmān al-Izmīrī (*d.* A.H. 1152=A.D. 1739); and (iii) *'Umdat al-Furqān fī Wujūh al-Qurān*, by the same Al-Izmīrī (see Berlin, No. 667).

The text was completed, as stated by the author on fol. 86^a, in the month of Rabi 'II, A.H. 1284=A.D. 1867; and the commentary was finished, according to the colophon, on Saturday, the 16th Ṣafar, A.H. 1288=A.D. 1871.

The colophon reads thus:—

تم هذا الكتاب في يوم السبت المبارك ستة عشر خلت من شهر
صفر سنة ثمانية وثمانين و مأتين و الف و كان الفراغ من
نقل هذه النسخة المباركة يوم الثلاثاء تاسع ذى الحجة ختام عام سنة ١٢٩٠
الف [sic تسعين] و مأتين و الف من هجرة من له العزو و الشرف *

No other copy of the work is known.

Written in fair Arabian Naskh, with quotations from the text in red.

Dated A.H. 1290=A.D. 1873.

Scribe: أحمد [بن] خلف الطهري المالكي.

ORTHOGRAPHY OF THE QURÂN.

No. 1279.

fol. 52; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

كتاب المقنع

KITÂB AL-MUQNI'.

A treatise on the orthography of the copies of the Qurân sent by 'Uṣmân, the third Caliph (A.H. 23-35=A.D. 644-656), to the chief Muslim cities.

By Abû 'Amr 'Uṣmân ad-Danî (d. A.H. 444=A.D. 1053), for some account of whom see No. 1214 above.

Beginning:—

قال الحافظ ابو عمرو عثمان بن سعيد بن عثمان المقرئ الداني رضى
الله عنه وارضاه الحمد لله الذي اكرمنا بكتابه المنزل و شرفنا بنبيه
المرسل هذا كتاب اذكر فيه ان شاء الله تعالى ما سمعته من
مشيختي ورويته عن ائمتي من مرسوم خطوط مصاحف اهل الامصار
المدينة و مكة و الكوفة و البصرة و سائر العراق النج *

For the contents of the work see Berlin, No. 419. For other copies see S. de Sacy, Notices et Extraits, vol. viii, pp. 290-332; Br. Mus. Suppl. No. 83; Wien, No. 1624; Paris, No. 593; Leyden, No. 1635; Waliaddin, No. 39. See also Brock., vol. i, p. 407, and Hâj. Khal., vol. vi, p. 95.

Fol. 43^b-52^b contain a supplement by the same author, entitled *Kitâb an-Nuqat*. It begins with a short prefatory note, in which the author tells us that, after completing the *Kitâb al-Muqni'*, he considered it necessary to add the following nine chapters on the rules regarding diacritical points:—

Fol. 43^b. باب ذكر من نقط المصاحف من التابعين ومن كره ذلك

Fol. 44^b. باب ذكر مواضع الحركات من الحروف و تراكب التكوين

و تتابعه *

Fol. 46^b.

باب ذكر حكم النون الساكنة وما بعدها

Fol. 47 ^a .	باب ذكر احكام المظهر والمدغم
Fol. 49 ^a .	باب ذكر احكام الصلات في الفات الوصل
Fol. 49 ^b .	باب ذكر احكام نقط ما نقص من هجائه
Fol. 50 ^a .	باب ذكر احكام نقط ما زاد في هجائه
Fol. 51 ^a .	باب ذكر امتحان مواضع الهمزات من الكلم
Fol. 51 ^b .	باب ذكر اللام الف

No other copy of the above supplement is known.

Written in fair Naskh, with the headings in red.

Not dated; probably 17th century.

Slightly worm-eaten.

The title-page contains a seal, bearing the inscription لسان السلطان
محمود الدولة منشي محمد صفدر عليخان بهادر

No. 1280.

fol. 48; lines 18; size $8\frac{3}{4} \times 5\frac{1}{4}$; 6×3 .

The Same.

A defective copy of the same work, beginning as the above. After the first folio there are several folios wanting. The supplementary portion is also wanting.

Written in fair Naskh. Slightly worm-eaten.

Not dated; probably 18th century.

The title-page contains the seal and signature of a certain Zainaddin Ahmad Khân Bahâdur, dated A.H. 1229 = A.D. 1814.

No. 1281.

fol. 75; lines 21; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الوسيلة الى كشف العقيله

AL-WASÎLAH ILÂ KASHF AL-'AQÎLAH.

An old and remarkable copy of a commentary on the *Aqîlatu Atrâb al-Qaṣâ'id*, or metrical treatise on the proper orthography of the Qurân, by Abû Muḥammad al-Qâsim ash-Shâtîbî (d. A.H. 590 = A.D. 1194).

The author of the commentary does not reveal his name; but in the preface he calls the author of the text his teacher. We know him to have been 'Alamaddîn Abu'l-Hasan 'Alî bin Muḥammad bin 'Abdassamad as-Sakhâwî علم الدين ابراهيم علي بن محمد بن عبد الصمد السخاوي. He died in A.H. 643 = A.D. 1245. For some account of his life, see No. 1224 above.

Beginning:—

الحمد لله الذي بدأ المنى و اعادها و اسبغ النعم و افادها
و بعد فان الله تعالى جعل الكتابة من اجل صنائع البشر و اعلاها النسخ *

For other copies see Wien, No. 1634; Berlin, No. 495; Paris, No. 610; Br. Mus. Suppl., No. 89; S. de Sacy, Notices et Extraits, vol. viii, p. 336; Cairo, vol. i, p. 47; and Râmpûr p. 56. See also Brock., vol. i, p. 410, and Hâf. Khal., vol. iv, p. 244.

Written in fair Naskh; with some marginal notes. The quotations from the text are in red. Slightly worm-eaten and water-stained.

Dated Friday, the 2nd Du'l-Qa'dah, A.H. 807 = A.D. 1405.

Scribe: علي بن محمود بن محمد الملقب بصائغ الشيرازي.

The title-page contains the following three notes:—

I. A note by 'Alî bin Sultân Muḥammad al-Harawî, the well-known scholar and the author of several works, who died in A.H. 1014 = A.D. 1605, stating that the MS. once belonged to him:—

ملكه بالشراء الشرعى افقر عباد الله الملك الغني علي بن سلطان
محمد الهروي لطف الله بهما بلطفه الخفي *

II. A note by 'Alamallâh bin 'Abdarrazzâq al-Hanafî, stating that he purchased the MS. from the above-mentioned 'Alî bin Sultân Muḥammad al-Harawî:—

فاز بملكه بالشراء الشرعى منه سلمه الله و ابقاه الفقير الى الله الغني
علم الله بن عبد الرزاق الحنفى *

III. A note in Persian, dated the 1st Du'l-Hijjah, A.H. 1022 = A.D. 1613, stating that the MS. was secured for a certain library (see below) after the death of Shaikh 'Alamallâh (the writer of the second note):—

كتاب الوسيله في شرح قصيدة العقيله بخط نسخ جلد سياه شكمسته
بابت از تركه شيخ علم الله جمع كتاب خانه معموره شده بتأريخ
غرة ماه ذى الحجة سنة ۱۰۲۲ *

This note is followed by a seal bearing the name of 'Abdarrahīm Khān, most probably the celebrated 'Abdarrahīm Khān, who bore the title of Khān Khānān. He was the son of Bairam Khān, the first prime minister of the emperor Akbar (A.H. 963-1014=A.D. 1556-1605), and died in A.H. 1036=A.D. 1627. Hence the library referred to in the note is evidently that of Khān Khānān.

The title-page also contains four seals, bearing the name of Qāḍī Muḥammad Sharī'atallāh Khān, dated A.H. 1211=A.D. 1797.

No. 1282.

fol. 12; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

هداية المرتاب و غاية الحفاظ والطلاب

HIDĀYAT AL-MURTĀB WA ĠĀYAT AL-ḤUFFĀZ WA'T-ṬULLĀB.

A versified tract on the orthography of the Qurān. All such words as may be confounded with one another in reading are alphabetically arranged, with references to the Sūrahs in which they occur.

Author: 'Alamaddīn Abu'l-Ḥasan 'Alī bin Muḥammad bin 'Abdaṣṣamad as-Sakhāwī عبد الصمد بن محمد بن علي بن محمد بن عبد الصمد السخاوي (d. A.H. 643=A.D. 1245), for some account of whom see No. 1224 above.

Beginning:—

قال السخاوي علي ناظما كان له الله الرحيم راحما
الحمد لله الحميد الصمد منزل الذكر على محمد

The tract consists of 425 verses, as stated in the last verse:—

و خمسة من بعد عشرين العدد مع اربع من المئين لم ترد

For other copies see Berlin, No. 710; Br. Mus. Suppl., No. 95, v; Cairo, vol. i, p. 119; Rāmpūr, p. 56; and Āsafiyah, p. 304. See also Hāj. Khal., vol. vi, p. 497, and Brock., vol. i, p. 410.

Written in Arabian Naskh.

Dated Friday, the 22nd Rajab, A.H. 1267=A.D. 1851.

Scribe: عبد العلي [بن] موسى [بن] عمر القرطي الشافعي.

The title-page contains a seal, bearing the name of 'Abdalḥamīd Nāfi'.

No. 1283.

fol. 9; lines 10; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

روضة الطرائف في رسم المصاحف

RAWDAT AT-TARÂ'IF FÎ RASM AL-MAŞÂHIF.

A versified work on the proper orthography of the Qurân.

Author: Burhânaddin Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن خليل الجعبري الربيعي (d. A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706).

Beginning:—

الله احمد عالم الغيوب على آلائه حمد راجى العفو مبتدئا

The last verse runs thus:—

يضع مسكا ذكيا مؤنقا زهرا مطيبا طيبه الابكار و الاصل

No other copy of the work is known.

Written in fair Arabian Naskh, with occasional vowel points.

Foll. 2-3 should follow fol. 9.

Dated the Madrasah Nûriyah, Ba'labakk, Tuesday, the 3rd Muḥarram, A.H. 726=A.D. 1325.

Scribe: شهاب الدين احمد بن ابراهيم بن صالر البعلبي.

The title-page contains the author's autograph note, stating that the MS. was read in his presence by the scribe, Shihâbaddin Ahmad bin Ibrâhîm bin Şâlar al-Ba'li, whom he authorised to publish the work. The note reads thus:—

قرأ على هذه روضة الطرائف في رسم المصاحف الشيخ العالم العامل
الفاضل الاديب الفقيه المقرئ شهاب الدين احمد بن ابراهيم بن صالر
البعلبي قراءة جيدة و اجزت له روايتها بشرطها كتبه ناظمها ابراهيم بن عمر بن
ابراهيم الجعبري الخليلي حامدا و مصليا *

No. 1284.

fol. 110 ; lines 9 ; size $8\frac{1}{2} \times 6$; $5 \times 2\frac{1}{4}$.

مورد الظمان

MAWRID AZ-ZAM'ÂN.

A metrical treatise on the orthography of the Qurân, containing altogether 514 verses.

Author : Abû 'Abdallâh Muḥammad bin Muḥammad bin Ibrâhîm bin 'Abdallâh al-Umawî ash-Sharîshî al-Kharrâzî ابن عبد الله محمد بن محمد بن ابراهيم بن عبد الله الاموي الشريشي الخزازي. He lived in the earlier part of the 8th century of the Hijrah. Some account of his life is given by his disciple, Abû Muḥammad 'Abdallâh bin 'Umar as-Ṣanhâjî, in the preface of *At-Tibyân* (No. 1285 below), where he is described as the foremost Qurân-reader of Fez, especially versed in the readings handed down by Nâfi' (d. A.H. 169=A.D. 786). Besides the present work, he wrote a metrical treatise on the various readings of the Qurân, entitled '*Umdat al-Bayân*', and several other works in prose and verse. His forefathers were natives of Sharîsh (a town in Andalusia); but he himself settled permanently at Fez, where he died and was buried in the cemetery of Al-Jiziyyin.

Beginning:—

الحمد لله العظيم الممنون و مرسل الرسل باهدى سنن

The work is based, as stated by the author in the preface, on the following four authorities:—

1. *Al-Muqni'*, by Abû 'Amar ad-Dânî (No. 1279 above).
2. '*Aqîlatu Atrâb al-Qasâ'id*', by Ash-Shâtîbî (d. A.H. 590=A.D. 1194).
3. *At-Tanzîl*, by Abû Dâ'ûd Sulaimân bin Najâh al-Balansî (d. A.H. 496=A.D. 1103 ; see *Ṭabaqât al-Qurrâ'*, by Aḍ-Ḍahabî, fol. 102^a).
4. *Al-Munṣif*, by Abu'l-Ḥasan 'Alî bin Muḥammad al-Murâdî al-Balansî (who lived about A.H. 563=A.D. 1168 ; see *At-Tibyân*, fol. 26^b).

The work was completed, as stated by the author at the end, in A.H. 703=A.D. 1304.

For other copies see Alger, Nos. 386-9, 394 and 411. See also Brock., vol. ii, p. 248.

Written in clear and bold Arabian Naskḥ, within double red-ruled borders. The headings of the chapters, which are also in verse, are in red.

Not dated; probably 17th century.

• The title-page contains the seals and signature of a certain Jalâladdin.

No. 1285.

fol. 178; lines 33; size $10 \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

التبيان في شرح مورد الظمان

AT-TIBYÂN FÎ SHARḤ MAWRID
AZ-ZAM'ÂN.

A commentary on the preceding work, composed in A.H. 744 = A.D. 1344.

The author's name, as given in the beginning, is Muḥammad bin 'Abdallâh as-Ṣanhâjî عبد الله الصنهاجي; but in Brock., vol. ii, p. 248, he is called Abû Muḥammad 'Abdallâh bin 'Umar as-Ṣanhâjî. He was a disciple of the author of *Mawrid az-Zam'ân*, and lived in the middle of the 8th century of the Hijrah.

Beginning:—

صلى الله على سيدنا و مولانا محمد الكريم و على آله و صحبه و سلم
تسليما كثيرا يقول العبد الفقير الراجي الى رحمة ربه و عفوه و غفرانه محمد
بن عبد الله الصنهاجي الحمد لله الملك الديان الرحيم الرحمن
القديم الاحسان الواسع الغفران الحنان المنان ذى العظمة و السلطان الخ *

The author, in the preface, after dwelling on the importance of the art of writing, describes minutely the occasion of the composition of the present commentary. He tells us that it was begun in the life-time of the author of *Mawrid az-Zam'ân*, but the work was dropped for some time, and was taken up again on the earnest persuasion of his friends and pupils in A.H. 744 = A.D. 1344. He further tells us that he had studied the *Mawrid az-Zam'ân* with its author, and that his copy of this work, which he transcribed from the original, begins as follows:—

قال عبيد الله محمد بن محمد بن ابراهيم بن محمد بن عبد الله الامرى الشريشي
عفى الله عنه. Then he gives a short biographical notice of the author of the *Mawrid az-Zam'ân*; and says that he tried hard to ascertain the precise dates of his birth and death, but unsuccessfully.

The colophon reads thus :—

انتهى الشرح بحمد الله تعالى و صلى الله على سيدنا و نبينا و
 مولا [نا] محمد الكريم و على آله و صحبه و سلم تسليما و كان الفراغ منه يوم
 الجمعة و هو الاول من شهر صفر المبارك من عام اربعة و تسعين و سبع مائة
 فرحم الله كاتبه و قاريه و ناظمه و ناظره و من دعا اللهم بالرحمة آمين
 يا رب العالمين *

On the margin of the last folio, there is a note to the effect that the date, A.H. 794=A.D. 1392, given in the colophon, is not that of the present MS. but of the copy from which it was transcribed. Though the note is in a later hand, we may accept it as correct; and the paper and handwriting indicate that the present copy was made towards the end of the 16th century.

A copy of the work is noticed in Alger, No. 389/15.

Written in Arabian Naskh, quotations from the text being indicated by a red line above the words. The correct order of the folios should be as follows: 1-32, 40, 34-39, 33, 41-136, 144, 138-143, 137, 145-178. A large gap is found on fol. 104^a.

The title-page contains a seal, bearing the inscription عبد الباقى
 بن ولي الله العلوي مرید غوث العیدروس dated A.H. 1118=A.D. 1706.

No. 1286.

fol. 101; lines 15; size $7\frac{3}{4} \times 5$; $4\frac{1}{4} \times 2\frac{3}{4}$.

انشاد الشريد من ضوال القصيد

INSHÂD ASH-SHARÎD MIN DAWÂLL AL-QAŞÎD.

A treatise, dealing with the method of writing the Qurân, arranged according to Sûrahs.

On the title-page, the work is designated *Kitâb Shawâhid Ibn Ġâzî 'Ala'sh-Shâtibîyah*; but the beginning of the MS. is identical with that of *Irshâd ash-Sharîd*, noticed by Hâj Khal., vol. i, p. 461.

Author: Abû 'Abdallâh Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad bin 'Alî bin Ġâzî al-'Uṣmânî al-Miknâsî ابو عبد الله محمد بن احمد بن محمد بن علي بن غازي العثماني المكناسي, the

greatest divine of his time. He belonged to the Banû 'Uṣmân, a tribe of Morocco, and was born at Miknâsah in A.H. 841=A.D. 1438. Besides the present work, he wrote several books on history and mathematics. In his work, entitled *الروض البهيم في اخبار مكناسة والزيتون*, a history of his native city, Miknasah, he gives a short account of his life. He says that, about A.H. 858=A.D. 1454, he travelled to Fez to prosecute his studies there. After completing his education, he proceeded to Kitâmah, where he spent about twenty years with his relatives. Subsequently he settled permanently at Fez, where he was appointed Imâm and Khatîb of the Jâmi' al-Qarâwîyîn. He died at Fez in A.H. 919=A.D. 1513. See Brock., vol. ii, p. 240.

Beginning:—

يقول العبد المقصر المعترف بذنبه الفقير الى رحمة ربه محمد بن
محمد بن علي بن غازي العثماني سمح له بخدمته الحمد لله الذي من
علينا بقراءة كتابه العزيز ووقفنا لدوام تلاوته الخ *

For other copies see Alger, No. 367/3, and Râmpûr, p. 45.

Written in hasty Naskh, within double red-ruled borders.

Dated Sunday, the 21st Rajab, A.H. 1279=A.D. 1862.

Scribe: حسين بن موسى الشافعي.

The title-page contains a poem by Shihâbaddîn Abû Shâmah (d. A.H. 665=A.D. 1267) on the abbreviations used by Ash-Shâtîbî and others in their works on the subject of Qirâ'at. The poem begins thus:—

الف نافع و البا لقالون فاستمع
و بالجيم ورش كن به متمثلا

The title-page also contains a note, stating that the total number of verses contained in the Qurân is 6,666.

No. 1287.

foll. 6; lines 25; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رسالة لطيفة في الرسم

RISÂLAH LATÎFAH FI'R-RASM.

A tract on the orthography of the Qurân, based on a commentary on the 'Aqîlatu Atrâb al-Qasâ'id of Ash-Shâtîbî (d. A.H. 590=A.D. 1194).

The author's name and his dates cannot be traced.

Beginning :—

الحمد لله الولي الحميد ذو [sic ذى] العزة والقدرة و التمجيد
احمده حمدا لا ينفني ولا يبيد و بعد فهذه رسالة لطيفة
فى الرسم جمعتها من شرح الرائية النخ *

No other copy of the tract is known.

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1288.

fol. 109; lines 15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الجواهر الفريد في رسم القرآن المجيد

AL-JAWHAR AL-FARÎD FÎ RASM AL-QURÂN AL-MAJÎD.

A treatise on the orthography of the copies of the Qurân sent by 'Uṣmân, the third Caliph, to the chief Muslim cities.

Author: Sayyid bin Yûsuf bin 'Âmir 'Arîshah al-Hûrîni سيد بن يوسف بن عامر عريشه الهورياني. He flourished towards the end of the 13th century of the Hijrah.

Beginning :—

الحمد لله الذي علم بالقلم علم الانسان ما لم يعلم احمده سبحانه
و تعالى واشكره على ما اولانا من النعم و اشهد ان لا اله الا الله و حده
لا شريك له الموصوف بالقدم اما بعد فلما كن علم الرسم من
اهم المهمات و التفحص فيه من الواجبات سيما رسم القرآن الوارد عن الامام
سيدنا عثمان بن عفان النخ *

The author tells us, in the preface, that he extracted the present work, at the request of some of his friends, from *Tagrid al-Jamîlah limunâdamat al-'Aqilah*, a commentary on Ash-Shâṭibî's *'Aqîlatu Atrâb al-Qasâ'id*.

The work is divided into a *Muqaddimah*, twelve *Bâb* and *Khâtimah*, as follows :—

Fol. 2^b. مقدمة الكتاب في اصل نسخ المصاحف العثمانية و كم هي

شكل ما استجد بعد ها *

- Fol. 11^a. الباب الاول فى الاثبات و الحذف من اول القرآن
 Fol. 24^b. الباب الثانى فى حذف كلمات يحمل عليها اشباهها
 Fol. 42^a. الباب الثالث فى زيادة الالف
 Fol. 44^b. الباب الرابع فى حذف الياء و ثبوتها
 Fol. 50^a. الباب الخامس فى زيادة الياء
 Fol. 51^a. الباب السادس فى حذف الواو و زيادتها
 Fol. 54^b. الباب السابع فى احرف وقعت فى الرسم على غير قياس و هو
 باب الهمزة من حيث كانت ابتدائية و متوسطة و منقطعة *
 Fol. 73^b. الباب الثامن فى رسم الالف واوا
 Fol. 75^a. الباب التاسع فى رسم الالف ياء
 Fol. 83^a. الباب العاشر فى حذف احدي اللامين فى الرسم
 Fol. 84^a. الباب الحادى عشر فى المقطوع و الموصول
 Fol. 94^b. الباب الثانى عشر فى هاء التانيث التى تكتب تاء
 Fol. 97^b. الخاتمة فى الحروف النورانية و معانيها و خواصها

The work was completed, as stated by the author at the end, on Wednesday, the 22nd Šafar, A.H. 1286=A.D. 1869.

Foll. 103^b–108^b contain an extract from *Ad-Dahab al-Ibrîz* of Aḥmad bin al-Mubâarak.

Fol. 109^a contains a poem by a certain As-Sayyid Zain al-Maršafi as-Šayyâd in praise of the present work, beginning:—

للمرسم قد ألفت اوفى جوهر فزهت خرائده بابهى منظر

Written in Naskh, with the headings in red. The MS. appears to be an autograph copy, the author referring to himself on the title-page in the following terms:—

هذا الكتاب المسمى بالجواهر الفريد فى رسم القرآن المجيد لمؤلفه
 الفقير الى ربه سيد بن يوسف بن عامر عريشه الهورينى بلدا عفى الله عنهما

آمين *

A table of contents is prefixed to the work.

Four fly-leaves, at the beginning, contain appreciations by a number of the author's contemporaries, including *Ash-Shaikh Muḥammad*

al-Mutawallî ash-Shâfi'î (*d.* A.H. 1313=A.D. 1895; see Iktifâ' al-Qur'ân, p. 121) and Ash-Shaikh Naṣr Abu'l-Wafâ' al-Hûrîni (*d.* A.H. 1291=A.D. 1874; see *ibid.*, p. 114).

PRONUNCIATION OF THE QURÂN.

No. 1289.

fol. 113; lines 17; size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

كتاب الوقف و الابتداء

KITÂB AL-WAQF WA'L-IBTIDÂ'.

An index of the pauses (وقف) to be observed in reading the Qurân.

The author himself does not reveal his name. In the following note on the title-page, the work is ascribed to Muḥammad bin Taifûr al-Ġaznawî as-Sajâwandî (who died about A.H. 560=A.D. 1165; see Brock., vol. i, p. 408):—

كتاب الوقف و الابتداء للعلامة السجاوندي رضى الله تعالى عنه

آمين *

It would appear, however, that our author cannot be earlier than the 7th century of the Hijrah, since he refers in his preface to *Al-Murshid*, a work by Abû Muḥammad Ḥasan bin 'Alî bin Sa'îd al-'Ummânî, who flourished in the middle of the 7th century (see Brock., vol. ii, p 99).

Beginning:—

الحمد لله المفتاح كلامه بحمد المجرى اللسنة به لطفا من عفة
المستنطق مقال الذكر على جزائل ذكره المستغرق خصائل الشكر في طوائف
شكره وشرائف صلواته على نبيه وعبده الوافي بعهدة عهده الباذل نهاية
جهده في بداية جهده وعلى آله القائمين على حدة من بعده الخ *

In the preface, it is stated that the present work was undertaken because *Al-Maqâṭi'*, *wa'l-Mabâdî* and *Al-Murshid*, the only two works

on the subject available at that time, were both of them too long, and, therefore tiresome for students. An abridgment of the latter work by Zakariyā bin Muḥammad al-Anṣārī (*d.* A.H. 926=A.D. 1520), entitled المقصد للتخليص ما في المرشد في الوقف و الابتداء, has been twice printed, viz., at Bûlâq, A.H. 1282, and in Cairo, A.H. 1305.

The preface is followed by a description of stops, which are divided into five classes, viz., (i) لازم; (ii) مطلق; (iii) جائز; (iv) معجز لوجه; and (v) مرخص لوجه. The main body of the work is arranged according to Sûrahs, the beginning and end of each verse being given, and the class of stops employed being classified accordingly.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in minute Naskḥ.

Dated the 3rd Jumâdâ II, A.H. 1138=A.D. 1726.

Scribe: محمد الكردي بن حاج دياب.

No. 1290.

fol. 134; lines 15; size $8 \times 5\frac{1}{4}$; 6×3 .

The Same.

Another copy of the same work.

Begins as the preceding copy. Apart from occasional variants, the two MSS. are identical. It is difficult, therefore, to understand why, in a note on the title-page, written in a very recent hand, the following particulars are given as to the title and authorship:—

رساله میرزا حسن بردی در سجاوندی مسمی بمعدل

Written in small Nasta'liq.

Not dated; probably 18th century.

No. 1291.

fol. 38; lines 25; size 8×6 ; $6\frac{1}{4} \times 3\frac{3}{4}$.

(Ten separate works bound together.)

fol. 1^b-18^a.

I.

شرح عمدة المفید

SHARḤ 'UMDAT AL-MUFÎD.

A commentary on the 'Umdat al-Mufîd wa 'Uddat al-Mujîd, a metrical treatise of As-Sakhâwî (*d.* A.H. 643=A.D. 1245) on the correct

pronunciation of the Qurân, consisting of 64 *Kâmil* verses on the model of the *Qaṣidah Rā'iyah* of Abû Muzâhim Mûsâ al-Khâqânî (d. A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator does not reveal his name; but in all likelihood he is Jamâladdîn Ismâ'il bin Muḥammad bin Ismâ'il bin Sa'dallâh, commonly called Ibn al-Fuqqâ'î al-Ḥamawî, جمال الدين اسمعيل بن محمد بن اسمعيل بن سعد الله الشهير بابن الفقاعي الحموي. Imâm Dahabî, in the *Tabaqât al-Qurrâ'*, fol. 181^b, describes him as a great scholar, deeply versed in the various readings of the Qurân, the traditions of the Prophet, and several other branches of Muhammadan literature. He was born at Ḥamât, A.H. 642=A.D. 1244, where he served as a professor in several Madrasahs, and died in A.H. 715=A.D. 1315. See Bugyat al-Wu'ât, fol. 156^a; Ad-Durar al-Kâminah, vol. i, fol. 115^b; *Tabaqât al-Qurrâ'*, fol. 181^b; and *Tâj at-Tabaqât*, vol. viii, fol. 31^a.

The text begins thus:—

يا من يروم تلاوة القرآن ويرود شاو ائمة الاتقان

The commentary begins thus:

الحمد لله الذي اتخذ الحمد لنفسه ذكرا ورضى به عن عباده شكرا و صلواته على سيدنا محمد الذي صدع بالرسالة و انذر بفصيح المقالة و على آله الطيبين الطاهرين و سلم تسليما فان القصيدة الذوقية المنسوبة الى الشيخ الامام العلامة علم الدين السخاوي برد الله مضجعه في معرفة تجويد القرآن و تحقيق الفاظه عظيمة الشأن *

The commentator tells us, in a short prefatory note, that he wrote this commentary at the request of his son, explaining the difficult words and phrases of the text and adding considerable new material from other sources.

Another copy of the work is noticed in Wien, No. 1628. See also Brock., vol. i, p. 410, and Hâj. Khal., vol. iv, p. 267.

fol. 18^b-25^b.

II.

شرح عمدة المفيد

SHARH 'UMDAT AL-MUFID.

Another commentary on As-Sakhâwî's '*Umdat al-Mufid*', by Shamsaddîn Aḥmad bin Maḥmûd al-Adîb al-Ḥakîm al-Muqrî شمس الدين احمد بن محمود الاديب الحكيم المقرئ.

Beginning :—

الحمد لله الذي أنزل القرآن العظيم والذكر الحكيم الخ *

Cf. Hâj. Khal., vol. iv, p. 267.

fol. 25^b–28^b.

III.

ارجوزة التجويد

URJÛZAT AT-TAJWÎD.

A metrical tract, consisting of 132 verses on the subject of the correct pronunciation of the letters of the Arabic alphabet.

By Muḥammad bin Khalîl al-Qubâqibî خليل القباقيبى (d. A.H. 849=A.D. 1445); for some account of whom see No. 1250 above.

Beginning :—

يقول راجى الله ذى المواهب محمد الشير بالقباقيبى
بدأت فى نظمي بسم الله و فيه ثنيت بحمد الله

Though the first two verses of the present tract are identical with those of the *Majma' as-Surûr*, another metrical work by the same author, treating of the various readings of the fourteen Qurân-readers (see Cairo, vol. i, p. 105), yet it is clear that the present tract is a different work, and in the last verse is entitled by the author *Urjûzat at-Tajwîd*, as below :—

قد نجزت ارجوزة التجويد بحمد ربى المالک المجيد

No other copy of the tract is known.

fol. 28^b–29^b.

IV.

منظومة فى الصاد والظاء

MANẒÛMAH FI'D-DÂD WA'Z-ZÂ'.

A versified essay on the letters ض (d) and ظ (z), with the following heading :—

هذه الابيات من نظم سيف الدين ابى نصر محمد بن محمود رحمه
الله لغظات اذا كتبت بالصاد كانت بمعنى و اذا كتبت بالظاء كانت بمعنى
غيره و تفسير ما يشكل من غريبها تاتى كل لفظة نظما و الحمد لله وحده *

Author: Saifaddīn Abū Naṣr Muḥammad bin Maḥmūd سيف الدين
ابو نصر محمد بن محمد

* Beginning:—

افضل ما فاة به الانسان وخير ما جرى به اللسان
حمد الآله و الصلوة بعده على النبي فهو خير عبده

fol. 29^b–33^a.

V.

بهجة المقربين

BAHJAT AL-MUQARRABÎN.

An anonymous tract, dealing with the rules regarding the letter ن, the *Tanwîn* (nasal vowels), the *Hurûf al-Madd* (prolongation) and the *Makḥârij al-Hurûf* (articulation).

Beginning:—

الحمد لله رب العالمين اما بعد فهذه بهجة المقربين في
معرفة النون الساكنة و التنوين و المد و مخارج الحروف و صفاتها و ما لكل
حرف من الالقاء و الصفات النح *

fol. 33^b.

VI.

شروط الفاتحة

SHURÛṬ AL-FÂTIḤAH.

A short essay, explaining the rules regarding the recitation of *Sûral al-Fâtiḥah* (the first chapter of the Qurân). The author's name is not known.

Beginning:—

الحمد لله الذي انشأنا بقدرته النعم

fol. 34^a–36^a.

VII.

قصيدة الشيخ الوعظي

QAṢĪDAT ASh-SHAĪKH AL-WA'IZÎ.

An ode consisting of 102 verses, containing moral lessons, by ASh-SHAĪKH al-Wa'izî الشيخ الوعظي.

Beginning:—

ليس المقام بدار الوزن الغدسى [sic] و لا معاشرة الارباش من شيمي
انا الوعيطي ولي فى الشعر نافلة اسمع وصية [sic] امين غير منهم

The *Qasidah*, noticed in Berlin, No. 8088, is evidently the same ode; but the Berlin MS. has 130 verses, and is probably the more correct version. The above two verses are quoted in that catalogue with some variation, as follows:—

ليس المقام بدار الذل من شيمي و لامجاورة الارباش من هممي
انا الوعيطي ولي فى الشعر نافلة افهم كلامي شبیه الدر منظمي

The last verse of the Berlin copy, beginning with, يا رب اغفر لنا ظمها, is not given in our MS.

fol. 37^a—37^b.

VIII.

منظومة فى التسابيح

MANZÛMAH FI'T-TASÂBÎH.

An ode containing 34 verses in praise of God, by Maḥmūd al-Luṭfī معمود اللطفي.

Beginning:—

سبحان ربى الذي قد كان فى الازل ربا رحيمًا و هذا الوصف لم يزل

In this ode, all but the last five verses begin with the word سبحان or سبحانه.

fol. 37^b—38^b.

IX.

استغفارة

ISTIGFÂRAH.

An ode of 44 verses on the *Istigfâr* or praying for God's pardon, by Ibn al-Qâsim al-Munâwî ابن القاسم المناوي.

Beginning:—

استغفر الله من ذنبي و من زللي و من فعالي و من قول بلا عمل

fol. 38^b.

X.

القصيدۃ المنفرجه

AL-QAṢĪDAT AL-MUNFARIJAH.

An ode of 15 verses in praise of God, by Al-Yâfi'î; probably 'Afifaddîn 'Abdallâh bin As'ad al-Yâfi'î اسعد بن الله بن عفيف الدين عبد الله بن اسعد الياضي (d. A.H. 768=A.D. 1368; see Lib. Cat., vol. xiii, No. 908).

Beginning:—

يا مدركا بسريع اللطف و الفرج عند الشدائد للملهم ذى العرج

The whole MS. is written in Arabian Naskh.

Not dated; probably 17th century.

No. 1292.

fol. 25; lines 27; size $8\frac{1}{2} \times 5$; $6 \times 2\frac{3}{4}$.

قوة العين

QURRAT AL-'AIN.

A treatise on *Fathah* (the vowel which is sounded in Arabic like "a") and *Imdalah* (i.e., giving to *Fathah* a sound like that of the vowel *Kasrah*).

Author: Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad bin al-Ḥasan al-Qâṣih al-'Uḍrî al-Baḡdâdî ابن البقاء علي بن عثمان بن محمد بن احمد بن الحسن القاصح العذري البغدادي (d. A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning:—

قال الشيخ الامام العلامة نور الدين علي ابو الحسن بن عثمان بن احمد بن ابي الحسن الشهير بالقاصح اما بعد حمد الله رب العالمين و الصلوة والسلام على سيدنا محمد خاتم النبيين و آله و صحبه اجمعين فان هذه رسالة سميتها قوة العين و جمعت فيها المشهور من الفتح و الامالة و بين اللفظين مما قرأت به و رويته عن الائمة السبعة من الطرق المعول عليها في عصرنا الخ *

We are told, in the preface, that the work is based on authentic traditions of the seven canonical readers of the Qurân, and that the main object of the author is to help students of *At-Taisîr* of Ad-Dânî (No. 1215, ii above) and the *Hîrz al-Amânî* of Ash-Shâtibî (No. 1221 above).

The work is arranged according to the Sûrahs of the Qurân.

For other copies see Berlin, Nos. 549-550; Leyden, No. 1641; Paris, No. 2677; Cairo, vol. i, p. 109; and Âsafiyah, p. 302. See also Hâj-Khal., vol. iv, p. 511, and Brock., vol. ii, p. 165.

Written in elegant Naskh, with the headings in red, within red-ruled borders. Fol. 24 should come after fol. 17.

Not dated; probably 19th century.

At the end is a licence (إذن نامۀ شریف), dated A.H. 1215=A.D. 1800, granted by Faiḍallâh Âfîndî to his disciple, Muṣṭafâ bin Ibrâhîm Âfîndî, authorising him to narrate his teachings to others.

No. 1293.

fol. 71; lines 15-22; size $6\frac{1}{4} \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

تحفة الانام

TUHFAT AL-ANÂM.

A treatise on the subject of pausing at the letter ء (*Hamzah*), in reading the Qurân, according to the methods of *Hamzah* (d. A.H. 156=A.D. 773) and *Hishâm* (d. A.H. 245=A.D. 859).

By the same Ibn al-Qâṣiḥ al-Baġdâdî.

The full title of the work, as given in the preface, is as follows:—

تحفة الانام فى الوقف على الهمزة لحمزة وهشام *

Beginning:—

الحمد لله النافذة قدرته القاطعة حجته العالية كلمته السابعة نعمته
الذي تكلم بالقرآن في ازليته و حفظه لمن شاء من بريته اما
بعد فانك سألتني ايها الاخ الصالح الذجييب الغالغ ان الغص
لك و رقائى تحتوى على بعض مسائل من باب وقف حمزة و هشام فاجبتك
الى ما سألت اليه *

The author tells us, in the preface, that he wrote this work at the request of his brother, whom he does not mention by name, and that he derived material from the *Kitâb at-Taisîr* of Ad-Dânî (No. 1215, ii above), the *Kitâb an-Nashr* of Ibn al-Jazarî (No. 1243 above) and several commentaries on the *Hirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

For other copies see Cairo, vol. i, p. 106, and Âṣafîyah, p. 296.

Written in Naskḥ.

Not dated; probably 18th century.

No. 1294.

fol. 54; lines 23; size $8\frac{1}{2} \times 5$; 6×3 .

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskḥ, with the headings in red.

Dated A.H. 1184 = A.D. 1770.

No. 1295.

fol. 117; lines 14; size $8\frac{1}{4} \times 4\frac{1}{2}$; 6×3 .

(Two separate works bound together.)

fol. 1^b-74^a.

I.

The Same.

Another copy of the same work, beginning as the above.

Fol. 74^b-75^a are blank.

fol. 75^b-117^a.

II.

[مسائل القراءة]

[MAṢÂ'IL AL-QIRÂ'AT.]

A treatise on the correct reading of the Qurân, written by Zainaddîn Abu'l-'Azâ'im Sulṭân bin Aḥmad bin Salâmah bin Ismâ'îl al-Mazzâhî al-Miṣrî al-Azhari ash-Shâfi'î بن ابي العزائم سلطان بن احمد بن سلامة بن اسمعيل المزاحي المصري الزهري (d. A.H. 1075 = A.D. 1664), in answer to a question put to him.

The preface, which is written by a pupil of the author, begins thus:—

الحمد لله الذي فيض للعلم ائمة قائمين به في كل وقت و اوان و
اهلهم لبيان حل المشكل منه باظهر حجة و برهان و بعد فيقول
شيخنا و سيدنا و مولانا العالم العلامة الحبر البحر الفهامة جامع اشتات
الفضائل شمس النهار زين الدين ابن احمد سلطان المزاحي
الشافعي الزهرى الفقيه المقرئ متعنا الله بوجوده الخ *

The question begins thus:—

ما قولكم رضى الله تعالى عنكم فى البسملة في اجزاء براءة هل هى
متروكة فيها الخ *

The answer, which is divided into twenty *Mas'alah*, begins thus:—

اجبت ان اتكلم عليه و آخره كل مسئلة بالكلام عليها مع ذكر ما يتعلق
بها و هذا اوان الشروع فاقول اعلم ان جملة المسائل المذكورة
عشرون مسئلة المسئلة الاولى فى البسملة في اجزاء براءة الخ *

Written in fair Naskh.

Dated, A.H. 1176=A.D. 1763.

Scribe: حافظ صبغة الله ولد شيخ سلام الله ساكن قصبه كوث در ملك ميوات.

No. 1296.

fol. 37; lines 20; size $8\frac{1}{4} \times 6$; 6×3 .

الحواشي المفهمه في شرح المقدمه

AL-HAWÂSHÎ AL-MUFHIMAH FÎ SHARḤ AL-MUQADDIMAH.

A commentary on *Al-Muqaddimat al-Jazarîyah*, the well-known metrical treatise on the correct pronunciation of the Qurân, by Shamsaddîn Abu'l-Khair Muḥammad bin Muḥammad Ibn al-Jazarî (d. A.H. 833=A.D. 1429).

Beginning:—

الحمد لله المتعال في جلال قدسه لا احصي ثناء عليه كما هو لثني
على نفسه اما بعد فان اولى ما تصرف فيه الهمم العوال كلام
الله الكبير المتعال النعم

The author of the commentary does not reveal his name, but in his preface refers to the author of the text as his father. From biographical notices of his father, we know him to have been Shihâbaddîn Abû Bakr Aḥmad bin Muḥammad احمد شهاب الدين ابوبكر احمد. He was born at Damascus in A.H. 780=A.D. 1379, and was educated as a specialist in *Qirâ'at* and *Tajwîd*. For some time he lived with his father at Brussa, and afterwards in Cairo, where he was appointed by Tamerlane as his ambassador at the court of Sultân Faraġ Ibn Barqûq (A.H. 801-815=A.D. 1398-1412). Besides the present work, he wrote commentaries on two other works of his father, viz., (i) *Tayyibat an-Nashr* (No. 1246 above), and (ii) *Muqaddimatu 'Ilm al-Hadîṣ* (see Berlin, No. 1084). His commentaries were very much appreciated by his father, who speaks of them in the following terms (*vide* *Ash-Shaqâ'iq an-Nu'mâniyah*, vol. i, p. 39):—

و لما كان بمصر في غيبتى و انا مجاور بمكة شرح طيبة النشر فاحسن
فيه مع انه لم يكن عنده نسخة بالحواشي التي كتبت عليها و من
قبل ذلك شرح مقدمة التجويد و مقدمة علم الحديث من نظمي في
غاية الحسن *

The date of his death is not known.

At the end of the commentary is a chapter on the rules to be observed in reading the Qurân.

The work was completed, as stated by the author at the end, on Saturday, the 27th Rabi' II, A.H. 806=A.D. 1403, at Lârin dah, a town in Qarâmân.

For other copies see Berlin, Nos. 511-12; Gotha, No. 563; Br. Mus. Suppl., No. 93; Nûr 'Uṣmâniyah, Nos. 82-3; Kûprilîzâdah, p. 180; Cairo, vol. i, p. 35, vol. vii, pp. 215, 221; Âṣafiya, p. 296; and Râmpûr, p. 48. See also Hâġ. Khal., vol. vi, p. 78, and Brock., vol. ii, p. 202.

The work has been twice printed, viz., in Cairo, A.H. 1309, and in Kâsân, A.D. 1893.

The present copy was transcribed by Maḥmûd bin Muḥammad, at the instance of his teacher, Mullâ Nasrallâh.

Written in Nasta'liq, with quotations from the text in Naskh.
Dated Friday, the 14th Rabi' I, A.H. 1262=A.D. 1846.

No. 1297.

fol. 56; lines 21; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

اللائي السنيه في شرح المقدمة الجزرية

AL-LA'ÂLÎ AS-SANÎYAH FÎ SHARH AL-MUQADDIMAT AL-JAZARÎYAH.

A commentary on *Al-Muqaddimat al-Jazarîyah*, by Shihâbaddin Abu'l-'Abbâs Aḥmad bin Muḥammad bin Abî Bakr al-Khaṭîb al-Qaṣṭallânî ash-Shâfi'î أبو بكر أحمد بن محمد بن أبي بكر العباس أحمد بن محمد بن علي الشافعي القسطلاني (d. A.H. 923=A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning:—

قال الفقير الى ربه احمد بن محمد بن ابي بكر بن عبد الملك بن احمد بن محمد بن محمد بن حسين بن علي بن احمد بن علي القسطلاني المقرئ غفر الله له و للمسلمين احمد الله سبحانه حمدا كثيرا دائما بدوامه باقيا ببقائه اما بعد فهذا تعليق على مقدمة الشيخ الامام بقية المحققين الاعلام ابي الخير محمد بن محمد الجزري الشافعي سقى الله ثراه النعم *

The above is the title of the work, as given in the preface as well as on the title-page; but in Hâj. Khal., vol. vi, p. 78, Berlin, No. 526, and An-Nûr as-Sâfir, fol. 57^b, it is entitled شرح المقدمة الجزرية.

In the preface, the commentator tells us that he wrote this commentary at the request of some of his friends, incorporating much useful matter from the work of Al-Ja'barî (d. A.H. 732=A.D. 1332).

The preface is followed by an *Isnâd*, or chain of the commentator's successive teachers through whom he received the teachings of the author of the text.

A short biographical notice of the author of the text is given on fol. 3^b, under the heading تتمه.

In the colophon, it is stated that the work was completed on the

19th Šafar, A.H. 875=A.D. 1470, at Cairo; that it was revised by the author himself in A.H. 877=A.D. 1472 at Mecca; and that, at Mecca and also at Medina, it was read to some of the most learned men of the time, and finally to Shaikh 'Abdalqâdir al-Minhâj, who was entrusted by the author with the publication of the work on the 17th Muḥarram, A.H. 880=A.D. 1475.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in fair Naskh, with quotations from the text in red.

Not dated; probably 19th century.

No. 1298.

foll. 22; lines 23; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الدقائق المحكمه في شرح المقدمة

AD-DAQÂ'IQ AL-MUḤKAMAH FÎ SHARḤ AL-MUQADDIMAH.

A commentary on *Al-Muqaddimat al-Jazarîyah*, by Zainaddîn Abû Yahyâ Zakarîyâ bin Muḥammad al-Anšârî زكى الدين ابو يعقوب زكريا بن محمد الانصاري (d. A.H. 926=A.D. 1520); for some account of whom see Lib. Cat., vol. xiii, No. 921.

Beginning:—

قال شيخ الاسلام و المسلمين زكى الملة و الدين ابو يعقوب زكريا الانصاري
الشافعي الحمد لله الذي افتتح بالحمد كتابه و اجرل لمن
جوده و عمل به ثوابه الخ *

The work was completed, as stated by the author at the end, on the 1st Shawwâl, A.H. 883=A.D. 1478.

For other copies see Berlin, Nos. 516-21; Wien, No. 1636; Br. Mus. Suppl., No. 94, ii; Alger, No. 407; Cairo, vol. i, pp. 97, 109, 112, 113, vol. vii, pp. 213, 495; and Āṣafiyah, p. 298. See also Hâj. Khal., vol. vi, p. 79, and Brock., vol. ii, p. 202.

The work has been printed in Cairo, A.H. 1308.

The present copy was transcribed by Yûsuf bin Muḥammad ash-Shirbînî, a scholar of some repute and the author of *Ḥuruf fî Sharḥ* هز الحروف في شرح قصيدة ابي شادوف, which has been printed in Bûlâq, A.H. 1274, and lithographed in Cairo, A.H. 1289. He lived in the latter half of the

11th century of the Hijrah. He was alive up to A.H. 1098=A.D. 1687. See Brock., vol. ii, p. 278.

Written in cursive Naskh, with quotations from the text in red.

Dated A.H. 1068=A.D. 1658.

The title-page contains the signature of Muḥammad bin Aḥmad al-Halabî, to whom the MS. once belonged.

No. 1299.

fol. 27; lines 16-23; size $8\frac{1}{2} \times 6$; 6×4 .

The Same.

Another copy of the same work, beginning as the above.

Written in minute Naskh, with marginal notes.

Dated Tuesday, the 10th Rajab, A.H. 1170=A.D. 1756.

The title-page contains notes concerning the purchase of the MS. by two former owners, viz., (i) Ḥusain bin 'Abdallâh, and (ii) Diyâ' al-Islâm Ismâ'il ash-Shahârî.

No. 1300.

fol. 70; lines 23; size 8×6 ; $5\frac{1}{4} \times 3\frac{1}{4}$.

(Two separate works bound together.)

fol. 1-21.

I.

The Same.

Another copy of the same work, beginning as the above.

The colophon runs thus:—

وكان الفراغ من هذه المقدمة يوم خامس في شهر شوال الحرام
سنة تسعمائة و ثلاث و خمسين كتبه الفقير الراجي عفو ربه
ابراهيم بن اسكندر *

Written in small Arabian Naskh, with quotations from the text in red.

Dated the 5th Shawwâl, A.H. 953=A.D. 1456.

foll. 22-70.

II.

الحواشي المفهمة

AL-HAWÂSHÎ ÂL-MUFHIMAH.

Another copy of *Al-Hawâshî Âl-Mufhimah*, beginning as No. 1296 above.

The colophon reads thus:—

تم الكتاب نهار الخميس لخمس خلون من شهر رجب سنة ثلث
و خمسين و تسعمائة •

Written in small Arabian Naskh, with quotations from the text in red.

Dated Thursday, the 5th Rajab, A.H. 953=A.D. 1546.

No. 1301.

foll. 56; lines 31; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حاشية على شرح المقدمة الجزرية

HÂSHÎYAH 'ALÂ SHÂRH AL-MUQAD-DIMAT AL-JAZARÎYAH.

A gloss on *Ad-Daqâ'iq al-Muḥkamah* (No. 1298 above), being an abridgment of the gloss written by *Sharafaddîn bin Zain al-'Âbidîn Yûsuf* (d. A.H. 1068=A.D. 1657), the grandson of the author of the text.

Author: Abu's-Su'ûd Aḥmad bin 'Umar al-Isqâtî al-Ḥanafî *ابو السعود احمد بن عمر الاسقاطي الحنفي*. He was born in Cairo, A.H. 1073=A.D. 1662. He studied at his native city under Aḥmad bin 'Abdallatif al-Bishbîshî (d. A.H. 1096=A.D. 1685), Muḥammad bin 'Abdalbâqî az-Zarqânî (d. A.H. 1122=A.D. 1710), Aḥmad bin Muḥammad al-Khalîfî (d. A.H. 1127=A.D. 1715) and several other eminent scholars. He served as a professor in the Jâmi' al-Azhar, and died on the 12th Du'l-Qa'dah, A.H. 1159=A.D. 1746. See *Silk ad-Durar*, vol. i, p. 149; *Tâj at-Tabaqât*, vol. xii, part ii, fol. 40^a; and *Brock.*, vol. ii, p. 327.

Beginning:—

يقول العبد الفقير الى لطف ربه الجلي و الخفي احمد بن عمر
الاسقاطي الحمد لله الذي وفق من شاء لتجويد كتابه و اجزل
لمن لاذ بعصن هديه •

The present gloss explains only verbal difficulties in the text, introducing the sentences to be explained with the word قوله in red.

No other copy of the work is known.

Written in small Arabian Naskh.

Dated Monday, the 20th Rabi' I, A.H. 1183=A.D. 1769.

Scribe : محمد القربي المالكي.

No. 1302.

fol. 73 ; lines 25 ; size $7\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المنح الفكرية في شرح الجزرية

AL-MINAH AL-FIKRÎYAH FÎ SHARH AL-JAZARIÂH.

A commentary on *Al-Muqaddimat al-Jazariyah*, by Mullâ 'Alî, bin Sultân Muḥammad al-Qârî al-Harawî ملا علي بن سلطان محمد القاري (d. A.H. 1014=A.D. 1606 ; see Lib. Cat. vol. v, part i, No. 237).

Beginning :—

الحمد لله الذي اودع جواهر المعاني الضيائية في قوالب زواهر
المباني من الحروف الهجائية اما بعد فيقول الملتجي الى
حرم ربه الباري علي بن سلطان محمد القاري ان المقدمة
المسوبة للعلامة شيخ الاسلام و المسلمين الشيخ ابو الخير شمس
الدين محمد بن محمد بن محمد الجزري قدس سره السري ما رأيت لها
شرحا كاملا يبين بيانا شاملا يكون لتحقيق الحقائق كافلا فسنح ببالي ان اصنع
عليها شرحا معتدلا لامختصرا مخلا و لا مطولا مملا الخ *

For other copies see Berlin, No. 522 ; Br. Mus. Suppl., No. 95 ; India Office, No. 49 ; Cairo, vol. i, p. 116, vol. vii, p. 426 ; and Hamidiyah, No. 22.

The work has been printed in Cairo, A.H. 1308.

Written in fair Naskh, with occasional vowel points. The quotations from the text are in red.

Dated A.H. 1116=A.D. 1704.

Scribe : عمر بن عمر البدرأوى الأزهرى الشافعى.

The title-page contains, besides a seal and signature of a certain Ḥafiz Yahyâ Âfindî, dated A.H. 1214=A.D. 1799, a note by 'Abdâr-rahmân bin 'Abdallâh bin 'Abdarrahmân Sarrâj al-Makkî concerning his purchase of the MS. in A.H. 1280=A.D. 1863.

N^o. 1303.

fol. 101 ; lines 17-19 ; size 9×7 ; 7×6.

(Three separate works bound together.)

fol. 1^b-63^a.

I.

كتاب الوقوف

KITÂB AL-WUQÛF.

An index of the pauses (وقف) to be observed in reading the Quranic text, arranged according to Sûrahs, giving the end of each verse and stating the class of stop employed in every case.

The author's name is not known.

Beginning:—

سورة الفاتحة الكتاب مدنية و يقال مكية وهي سبعة آية حروفها مائة
و ثلاثة و عشرون و كلامها خمسة و عشرون كلمة العالمين ﴿٥﴾
الرحيم ﴿٥﴾ الدين ﴿٥﴾ النخ *

No other copy of the work is known.

Written in elegant Naskh, with marginal notes. The headings are in red. The correct order of the folios should be as follows: 1-8, 14, 10-13, 9, 15, 23, 17-22, 16, 24-63.

Dated A.H. 891=A.D. 1486.

Scribe: درويش بن احمد.

fol. 63^b-64^b.

II.

متفقات قراء

MUTTAFQAÎ-I-QURRÂ'.

A short fragment of a Persian work, dealing chiefly with those principles of Qirâ'at which are universally accepted.

The author's name is not known.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين أما بعد إني
مختصر يست در متفقات قراء و نقل است از زید بن ثابت رضي الله عنه
که قراوة القرآن سنة ماثورة ياخذها الآخر عن الاول النخ *

The headings contained in the present fragment* are as follows:—

- (i) باب اول در اوعو گفتن و بسم الله گفتن
- (ii) باب دوم در بیان احکام نون ساکن و تنوین
- (iii) باب سیوم در ادغام
- (iv) باب چهارم در ادغام دو حرف از یک جنس
- (v) باب پنجم در تفخیم لفظ الله و ترفیق او
- (vi) باب ششم در تفخیم راء
- (vii) باب هفتم در ادغام چند کلمه معین مثل « احطت »

Written in fair Nasta'liq.

Not dated ; probably 16th century.

fol. 65^a–101^b.

III.

[مسائل نماز]

[MASÂ'IL-I-NAMÂZ.]

A fragment of a Persian work on prayer.

The author's name cannot be traced. He refers on fol. 99^b to his Persian translation of the *Fatâwâ* of Qâdî Khân (d. A.H. 592= A.D. 1196), thus:—

اما نماز پیشین در روز اول رواست زیرا که پیش از وی هیچ نماز فوت شده
نیست تمامی این مسئله را در قاضی خان ببینند یا در ترجمه
وی که ما نبشته ایم *

The present fragment deals with that part of the subject which is concerned with the correct pronunciation of the Qurân, when used in prayer; also with the rules for repeating prayers, to make up for having omitted them at the appointed time. It opens abruptly with the words:—

اگر قرآن را درست قراوة نکرده باشد و تجرید را ندانسته باشد و سعی
نمیکند و غلط و خطا میکند این را زلة القاری نمی گویند بلکه این جهل و
تقصیر است و این عفو نیست و باین نماز فاسد میگردد النجم *

Written in fair Naskh. Slightly worm-eaten and water-stained.
Not dated; probably 16th century.

Fol. 1^a contains, besides miscellaneous notes and extracts from
other works, the seal and signature of Zainaddin Aḥmad Khān
Bahādur, dated A.H. 1229=A.D. 1814.

No. 1304.

fol. 215; lines 9; size $6 \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$

[کتاب فی احکام القراة والتجويد]

[KITĀB FĪ AḤKĀM AL-QIRĀ'AT WA'T-TAJWĪD.]

A work on the correct reading of the Qurān.

Author: Aḥmad bin Aḥmad an-Najfārī النجاری احمد بن احمد.
He flourished in the earlier part of the 10th century of the Hijrah.

Beginning:—

الحمد لله الذي انزل كتابه القرآن على نبيه محمد افضل ولد عدنان
صلى الله عليه وعلى آله واصحابه السادة الاعيان صلاة وسلاما دائمين على
ممد الدهور والازمان وبعد فيقول العبد الفقير المعترف بالعجز والتقصير
الراجي عفوية القدير احمد بن احمد النجاري النجم *

The following colophon, dated the 15th Sha'bān, A.H. 926=A.D.
1520, suggests that the present is an autograph copy:—

وكان الفراغ من كتابته خامس عشر شعبان المبارك سنة ست و
عشرين و تسعمائة و الحمد لله و حدة و صلى الله على سيدنا محمد و على آله
و صحبه و سلم تسليما كثيرا و ذلك بخط مؤلفه احمد بن احمد النجاري *

Four flyleaves at the end contain an appendix, treating of
زائدة (the letter *yā*, reduplant in reading) according to the method
of Abū 'Amr bin al-'Alā' (d. A.H. 154=A.D. 771).

No other copy of the work is known.

• Written in Arabian Naskh, with all the vowel-points. Several folios seem to be wanting after foll. 1 and 8.

Dated the 15th Sha'bân, A.H. 926=A.D. 1520.

No. 1305.

fol. 153; lines 25; size $6\frac{3}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

(Three separate works bound together.)

fol. 1^b-84^b.

I.

المقصد لتلخيص ما فى المرشد

AL-MAQṢAD LITALKHÎṢ
MÂFI'L-MURSHID.

An index of the pauses (وقف) to be observed in reading the Quranic text.

Author: Zainaddîn Abû Yahyâ Zakariyâ bin Muḥammad al-Anṣârî زكربا بن محمد الانصارى (d. A.H. 926=A.D. 1520; see Lib. Cat., vol. xiii, No. 921).

Beginning:—

قال سيدنا و مولانا الحمد لله على آله و الصلاة على
سيدنا محمد و آله و اصفيائه و بعد فهذا مختصر المرشد فى الوقف و
الابتداء الذي الفه العلامة ابو محمد الحسن بن علي بن سعيد العماني
رحمه الله تعالى و قد التزم ان يورد فيه جميع ما اوردته اهل هذا الفن و انا
اذكر مقصود ما فيه مع زيادة بيان محل الغزل و زيادة اخرى غالبها عن
ابي عمرو عثمان بن سعيد المقرئ النخ *

The author tells us here that he abridged the present work from *Al-Murshid* of Abû Muḥammad al-Ḥasan bin 'Alî bin Sa'id al-'Ummânî (see Hâj. Khal., vol. v, p. 493), with certain additions derived from other works, especially from that of Abû 'Amr 'Uṣmân bin Sa'id ad-Dânî (d. A.H. 444=A.D. 1053).

For other copies see Berlin, No. 564; Leyden, No. 1645; and Râmpûr, p. 55.

The work has been printed at Bûlâq, A.H. 1282.

Written in Arabian Naskh, with the headings in red.

Dated Friday, the 15th Ṣafar, A.H. 1155=A.D. 1742.

Scribe : مصطفى بن احمد بن سميا الادابي.

fol. 88^b-127^b

II.

تحفة النبلاء بقراءة ابي عمرو بن العلاء

TUḤFAT AN-NUBALÂ' BIQIRÂ'AT ABÎ 'AMR BIN AL-'ALÂ'.

A work on the readings of the Quranic text which are peculiar to Abû 'Amr bin al-'Alâ' (d. A.H. 154=A.D. 771).

Author: Muḥammad bin Muḥiyaddîn an-Namirah محمد بن محي الدين النمرة. He flourished towards the end of the 11th century of the Hijrah.

Beginning :—

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولاه ووفقنا للتلاوته و اوجب احكام
تجويده على كل من اراد الشروع في قراءته و بعد فيقول
قليل البضاعة من العلم والمعرفة و الراجي من الكرم الفتح ان يعينه
و يسعفه محمد بن محي الدين النمرة نزيل مكة المشرفة الخ *

The author tells us in the preface that, in A.H. 1098=A.D. 1687, some pupils of his, who were leaving Mecca for their home in Aleppo, requested him to write the present work, which he composed at the shrine of the celebrated saint Shaikh Muḥiyaddin Ibn al-'Arabi (d. A.H. 638=A.D. 1240).

The work is divided into two *Faṣl* and two *Bâb* as follows :—

Faṣl I. Fol. 89^a. الفصل الاول من الفصليين في حكم ما قاله الائمة

الاعلام ومشائخ الاسلام من وجوب تعليم احكام
التجويد على كل من اراد ان يقرأ من الانام
و تحريم قراءته لشئ من القرآن من غير احكام *

Faṣl II. Fol. 90^a. الفصل الثاني في ما وضعه ائمة القراء اهل

الاتقان والبيان من مخارج الحروف والصفات
وقواعد احكام تجويد قراءة القرآن *

Bâb I. Fol. 94'. الباب الاول في بيان اصول قراءة ابي عمرو بن العلاء

Bâb II. Fol. 99^a. الباب الثاني في فرش الحروف

No other copy of the work is known.

- * Written in Arabian Naskh; with some marginal notes.

Dated the first Du'l-Hijjah, A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الرباده.

The title-page contains a poem by a certain Muḥammad al-Ḥanbalī, who traces his *Isnād* (chain of successive teachers) to the author of the present work, An-Namirah. The poem begins thus:—

فرغت من ذى التحفة السنية بعون من الطائفة خفية

foll. 129^a–153^b.

III.

قرة العين

QURRAT AL-'AIN.

A treatise on *Fathah* (which is sounded in Arabic like “a”) and *Imālah* (giving to *Fathah* a sound like that of the vowel *Kasrah*), by Abu'l-Baqā' 'Alī bin 'Uṣmān bin Muḥammad bin Aḥmad bin al-Hasan al-Qāṣih al-'Uḍrī al-Baḡdādī بن أحمد بن محمد بن عثمان بن أحمد بن الحسن القاصح العذري البغدادي (see No. 1292 above).

Beginning:—

قال الشيخ الإمام العالم العلامة شيخنا أبو البقاء علي بن عثمان بن
محمد بن أحمد بن الحسن القاصح العذري رحمه الله تعالى أما بعد حمد
الله رب العالمين فإن هذه رسالة سميتها قرة العين *

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الرباده.

Two flyleaves, at the end, contain miscellaneous notes and extracts from other works. Foll. 85^a–87^a are blank. Fol. 87^b contains a short poem on الأضائة. Fol. 1^b contains the signature of a certain Aḥmad bin 'Umar Āfīndī, to whom the MS. once belonged. Seals of As-Sayyid Aḥmad and As-Sayyid Amin Ja'farī are found in the margins of foll. 2^a and 3^a.

No. 1306.

foll. 10; lines 25; size $8\frac{1}{2} \times 5$; $7 \times 3\frac{1}{4}$.

ترجمة المستفيد

TARJAMAT-AL-MUSTAFÎD.

A short treatise on the correct pronunciation of the Qurân.

By Qâdî Jamâladdîn Muḥammad bin ‘Umar bin Mubâarak bin ‘Abdallâh bin ‘Alî al-Ḥimyarî ash-Shâfi‘î, commonly called Baḥraq al-Ḥaḍramî قاضي جمال الدين محمد بن عمر بن مبارك بن عبد الله بن علي الحضرمي الحميري الشافعي الشهير ببقرق الحضرمي, an eminent scholar and poet. He was born at Ḥaḍramout on the night of the 15th Sha‘bân, A.H. 869=A.D. 1465. After receiving his early education at home from several scholars, including Muḥammad bin Aḥmad Bâfarfil ad-Daw‘ânî (d. A.H. 903=A.D. 1498), he travelled to Aden, where he studied grammar, law, theology, and other branches of learning under ‘Abdallâh bin Aḥmad Makḥramah and Muḥammad bin Aḥmad Bâfaḍl (d. A.H. 903=A.D. 1498). Afterwards, he visited Zabîd, where he attended the lectures of Jamâladdîn Muḥammad bin Abî Bakr as-Ṣâ‘ig (d. A.H. 920=A.D. 1514). He also took lessons in Sûfism from Ḥusain al-Ahdal (d. A.H. 903=A.D. 1498) and Shaikh Abû Bakr bin ‘Abdallâh al-Aidarûs Bâ‘alawî (d. A.H. 914=A.D. 1509; see An-Nûr as-Sâfir, fol. 40^a). In A.H. 894=A.D. 1489 he made a pilgrimage to Mecca, where he heard traditions from Shamsaddîn Muḥammad bin ‘Abdarrahmân as-Sakhbâwî (d. A.H. 902=A.D. 1497). After finishing his education, he engaged himself in writing books. He was a prolific writer. Besides the present work, the following compositions of his are enumerated in An-Nûr as-Sâfir (fol. 74^a):—

1. تبصرة الحضرة الشافعية الاحمدية بسيرة الحضرة النبوية الاحمدية;
2. مختصر التروغيب والترهيب للمندري; 3. الاسرار النبوية في اختصار الاذكار النبوية;
4. عقد الدرر في الايمان بالقضاء; 5. العديقة الانيقة في شرح العروة الوثيقة;
6. و القدر الخسام المسلول; 7. العقد الثمين في ابطال القول بالتقسيم والتحسين; 8. و القدر العقيدة الشافعية في شرح العقيدة اليافعية;
9. حلية البنات و البنين; 10. الحواشي المفيدة على ابيات الياثي في العقيدة;
11. ذخيرة الاخوان المختصر من كتاب الاستغناء; 12. في ما يحتاج اليه من امر الدين ترتيب السلوك الى;
13. النبذة المنتخبة من كتاب الاوائل للعسكري; 12. بالقرآن

متعة الاسماع باحكام السماء المختصر من كتاب الامتناع 14. ملك الملوك
 النبذة المختصرة في معرفة الخصال المكفرة للذنوب المقدمة و المؤخرة 15.
 رسالة في الحساب 17. مواهب القدوس في مناقب ابن العيروس 16.
 شرح الملحمة للحريزي 20. منظومة في الطب 19. رسالة في الفلك 18.
 شرح لامية ابن مالك في التصريف 21.

Our author was appointed Qâdi of *Shihr* (a town in Yemen); but subsequently he resigned the post, and made a visit to Aden, where he was held in great honour by Amîr Marjân. After the death of the Amîr, he visited India, where Muzaffar Shâh II (A.H. 917-932 = A.D. 1511-1525), the King of Gujarât, received him with marks of esteem. He died at Ahmadâbâd on the night of the 20th Sha'bân, A.H. 930 = A.D. 1524. The dates of his death given by Brock., vol. 1, p. 248, and by Rieu, Br. Mus. Suppl., No. 1056, are both incorrect. For further particulars of the author's life see *An-Nûr as-Sâfir* foll. 72^b-77^a.

Beginning :—

الحمد لله رب العالمين وصلى الله و سلم على افضل المخلوقين
 اما بعد فهذه ترجمة المستفيد لمعاني مقدمة التجويد الخ *

The treatise is divided into ten chapters, each called a *Faṣl*, as detailed below :—

- | | |
|--------|--------------------------------------|
| (i) | فصل في مخارج الحروف |
| (ii) | فصل في صفات الحروف |
| (iii) | فصل في التجويد |
| (iv) | فصل في احكام النون الساكنة و التنوين |
| (v) | فصل في بيان اقسام المد |
| (vi) | فصل في معرفة محل الوقف والابتداء |
| (vii) | فصل في المقطوع و الموصول |
| (viii) | فصل في هاء التانيث |
| (ix) | فصل في همزة الوصل |
| (x) | فصل في كيفية الوقف |

No other copy of the treatise is known. .

Written in fair Naskh, with the headings in red, within double red-ruled borders. It appears, from the original pagination of the

MS., that foll. 2 and 9, which should come in their proper order, have been misplaced in binding after foll. 8 and 1, respectively.

Not dated; probably 18th century.

No. 1307.

foll. 20; lines 21; size $9\frac{3}{4} \times 6\frac{3}{4}$; 7×4 .

بغية المرتاد لتصحيح الضاد

BUGYAT AL-MURTÂD LITAŞHÎH
AD-DÂD.

A treatise on the correct pronounciation of the letter ضى (d), by Nûraddîn 'Alî bin Muḥammad bin Khalîl bin Muḥammad bin Muḥammad bin Ibrâhîm bin Mûsâ bin Ġânim bin 'Alî, commonly called Ibn Ġânim al-Maqdisî al-Khazrajî al-Ḥanafî نور الدين علي بن محمد بن خليل بن محمد بن ابراهيم بن موسى بن غانم بن علي الشهير بابن خليل بن محمد بن محمد بن ابراهيم بن موسى بن غانم المقدسي الخرجي الحنفي, a great doctor of the Ḥanafî law. He belonged to the tribe of Al-Khazraj. His forefathers were natives of Jerusalem; but he was born at Cairo in A.H. 920=1514. He received his education from several eminent scholars of his native city and of other places, including Shaiḫ al-Islâm Aḥmad bin Yaḥyâ al-Harawî (d. A.H. 916=A.D. 1510), the great-grandson of the celebrated theologian of Timûr's time, Sa'daddîn Mas'ûd bin 'Umar at-Taftâzânî (d. A.H. 791=A.D. 1389). Our author mastered the sciences of Qirâ'at, Ḥadîṣ, and jurisprudence; and he filled the post of Principal of the Ashrafiyah College. Subsequently, he was appointed Principal of the college founded by Wazîr Sulaimân Pâshâ, and then Professor of Qurân-reading in the college founded by Sultân Ḥasan. He also held several other distinguished posts, and wrote a large number of works. Besides the present work and those mentioned in Brock., vol. ii, p. 312, the following compositions of his are enumerated in the Khulâṣat al-Aṣar (vol. iii, p. 181):—

- | | |
|-------|------------------------|
| (i) | الرمز شرح نظم الكنز |
| (ii) | شرح الاشياء و النظائر |
| (iii) | الشمعة في احكام الجمعة |

His pupil, Al-Khafâfî, in the Raiḥânât al-Alibba', fol. 166^a, speaks of him in very high terms, and describes him as a man of great piety and vast learning, an illustrious poet, and an author

and teacher of the highest reputation, sought by pupils from far and near. He performed the pilgrimage to Mecca twice, and thrice visited Jerusalem. He died at Cairo on the night of Saturday, the 28th Jumâdâ II, A.H. 1004=A.D. 1595. See *Khulâsat al-Aṣar*, vol. iii, pp. 180-185; *Raiḥanat al-Alibbâ'*, fol. 166^a; *'Iqd al-Jawâhir*, fol. 14^a; Brock., vol. ii, p. 312; and *Tâj at-Tabaqât*, vol. xi, fol. 10^a.

Beginning:—

الحمد لله الذي وفق للنطق الفصيح من اراد و وقف عن الحق
الصريح من لزم العذاك و الصلاة و السلام على سيدنا محمد افصح من نطق
بالضاد و بعد فيقول المفتقر الى الغني الجواد علي بن غانم
المقدسي الكنفى الاعتقاد الخ *

The author tell us, in his preface, that he composed the present work because of the prevalent ignorance in Cairo regarding the correct pronunciation of the letter ض (ḍ).

The work ends on fol. 14^a, with the following colophon:—

هذا ما تيسر لي من التعليق مع قلة الزاد في هذا الطريق و كثرة
موجبات التعويق و مراعات الایجاز و مجانبة التطويل و حسبنا الله و نعم
الوكيل تمت الرسالة *

The colophon is followed by a further discussion on the letter ض, evidently by some other writer.

Another copy of the work is noticed in Berlin, No. 7025. See also *Hâj. Khal.*, vol. ii, p. 61.

Written in fair Naskh.

Not dated; probably 19th century.

The title-page contains a poem in praise of the present work, by Mawlâ Ibn al-Bustân (the son of Muṣṭafâ bin Pîr Muḥammad, better known as Bustân Afîndî, who died in A.H. 977=A.D. 1569; see Brock., vol. ii, p. 448). The poem was addressed to a certain Qâḍî of Cairo, as appears from the following heading:—

تقریظ المولى بن البستان انشده قاضيا بالقاهرة *

The first verse of the poem runs thus:—

كتاب كامل الارشاد هادي الى حرز الاماني و الرشاد

No. 1308.

foll. 72; lines 15; size 8×5: 6×3.

[رسالة فى الوقف]

[RISĀLAH FI'L-WAQF.]

A treatise containing a list of pauses to be observed in reading the Quranic text, according to the system of Muḥammad bin Ṭaifūr as-Sajāwandī (*d.* A.H. 560=A.D. 1165). It is in the nature of an abridgment of the standard work of As-Sajāwandī, who is quoted on fol. 23^a.

The author's name cannot be traced.

The MS. is defective at the beginning; but only one folio from the preface, which is in Persian, seems to be wanting. It opens abruptly thus:—

بدانکه در قرآن پنج هزار و نود و هشت وقف است از انجمله ده
وقف غفرانست چنانکه رسول [الله] صلی الله علیه و سلم فرموده است من
ضمن لی ان یقف علی عشر مواضع فی القرآن ضمنت له بالجنة
..... سورة الفاتحة الكتاب سبع آیات مکیة بسم الله الرحمن الرحیم ۞
العالمین ۞ الرحیم ۞ الدین ۞ النعم *

Fol. 7 should come at the beginning.

Written in fair Naskh; with some marginal notes.

Not dated; probably 18th century.

No. 1309.

foll. 432; lines 21; size 9×6½; 6×3¾.

منار الهدی فی الوقف و الابتداء

MANÂR AL-HUDÂ FI'L-WAQF
WA'L-IBTIDÂ'.

An index of the pauses to be observed in reading the Qurân, arranged according to Sûrahs, giving the beginning of each verse, and stating the class of stop employed in every case.

Author: Aḥmad bin 'Abdalkarīm bin Muḥammad bin 'Abdalkarīm al-Ashmûnî احمد بن عبد الکريم بن محمد بن عبد الکريم الاشمونى. He

flourished towards the end of the 11th century of the Hijrah. See Berlin, No. 8690, iii.

Beginning:—

الحمد لله الذي نور قلوب أهل القرآن بنور معرفته تنويرا وكسى
وجوههم من اشراق ضياء بهجته نورا وجعلهم خاصة احبابه اكراما لهم وتوقيرا
..... اما بعد فيقول العبد الفقير القايم على قدم العجز والتقصير
الراجي عفوره القدير احمد بن الشيخ عبد الكريم بن الشيخ محمد بن الشيخ
عبد الكريم عامل الله الجميع بفضله العميم الخ *

After a very modest preface, the author gives certain miscellaneous matter which, he says, would be useful to readers of the Qurân. This is divided into two *Fâ'idah* and fourteen *Tanbîh*.

The work ends with a prayer, followed by some stories relating to the piety of the author's father, grandfather, and great-grandfather.

The work has been twice printed, viz., in Bûlâq, A.H. 1286; and in Cairo, A.H. 1307.

Written in Arabian Naskh; with some marginal notes. It appears, from the original pagination of the MS., that foll. 422-428, which should come in their proper order, have been misplaced in binding after fol. 431.

Dated the 19th Shawwal, A.H. 1248=A.D. 1832.

Scribe: يوسف بن حسن الشبكشى.

No. 1310.

foll. 16; lines 21; size $8\frac{1}{2} \times 6$; 6×4 .

(Two separate works bound together.)

foll. 1^b-14^a.

I.

بيان المشكلات

BAYÂN AL-MUSHKILÂT.

A treatise on the correct pronunciation of the Qurân, by Mullâ Husain bin Iskandar al-Hanafi ملا حسين بن اسكندر الحنفى.

The full title of the work, as given in the preface, is as follows:—

بيان المشكلات على المبتدئين من جهة التجويد فى القرآن
المبين

The author wrote several works on the Ḥanafī law and theology, and flourished in the latter part of the 11th century of the Hījah. See Brock., vol. ii, pp. 326 and 435.

Beginning:—

الحمد لله الذي جعلنا من التالين لكتابه الذي أورثه من اصطفاة
من عبادة و احبابه نسائه بفضلہ و مئة جزيل ثوابه و صلاته و سلامه على
خير خلقه محمد و آله و اصحابه و بعد فقد شرعت في كتابة نكات
يسيرات في بيان معرفة الممدودات و المقصورات التي في كتاب الله
ذى المن و الانعامات الخ *

The work treats of the *Hurûf al-Madd* (prolongation), the *Makhârij al-Hurûf* (articulation), the *Idgâm* (coalescence in pronunciation of two identical or similar letters), and the *Waqf* (pause or stop).

For other copies see Br. Mus. Suppl., No. 96; Cairo, vol. vii, p. 27; and Râmpûr, p. 45.

foll. 14^b–16^b.

II.

تحفة نجباء العصر

TUHFATU NUJABÂ' AL-'AŞR.

A tract dealing with *An-Nûn as-Sâkinah* (the quiescent *Nûn*), the *Tanwîn* (nasal vowels), the *Hurûf al-Madd* (prolongation) and *Al-Hâ' as-Sâkinah* (the quiescent *Hâ'*).

The title of the work and the name of the author are not found in the MS; but the tract is identical with *تحفة نجباء العصر فى احكام النون* و *التنوين* و *القصر* by the same Mullâ Ḥusain bin Iskandar al-Ḥanafī, a copy of which is noticed in Râmpûr, p. 45.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين محمد
و آله و صحبه اجمعين اما بعد فهذه الرسالة تتعلق بتجويد القرآن باب احكام
النون الساكنة و التنوين الخ *

Written in fair Naskh, with occasional rubrics.

• Dated Friday, the 1st Rajab, A.H. 1169=A.D. 1756.

Scribe: احمد.

No. 1311.

fol. 8; lines 21; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الرسالة المختصرة في التجويد

AR-RISĀLAT AL-MUKHTAṢARAH
FI'T-TAJWĪD.

A short treatise on the correct pronunciation of the Qurân, by the same Mullâ Husain bin Iskandar al-Hanafi.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام على سيد المرسلين و على آله و صحبه اجمعين يقول العبد الفقير الى مولاه الغني مثلا حسين بن اسكندر الحنفى عامله الله بلطفه الخفى اعلم بان معرفة التجويد من اهم المهمات و هو فرض قال ابن الجزري الاخذ بالتجويد حتم لازم النخ *

At the end, the author refers to his preceding work in the following words:—

و تفصيل هذه المسئلة و سائر مسائل هذه الرسالة مبسوط في كتابي المسمى ببيان المشكلات فى التجويد *

Written in Arabian Naskh, with occasional rubrics.

Not dated; probably 17th century.

No. 1312.

fol. 16; lines 21; size $8 \times 5\frac{3}{4}$; 6×4 .

لباب التجويد للقرآن المجيد

LUBĀB AT-TAJWĪD LI'L-QURĀN
AL-MAJĪD.

A commentary by Mullâ Husain bin Iskandar al-Hanafi on his own work, entitled *Ar-Risālat al-Mukhtasarah* (No. 1311 above).

Beginning:—

الحمد لله رب العالمين و الصلاة والسلام على سيدنا محمد و على
آله و صحبه اجمعين يقول العبد الفقير الى مولاه الغني مثلا حسين بن
اسكندر الحنفى عامله الله بلطفه الخفى و بعد فقد استخرت الله تعالى
في وضع شرح مختصر على رسالتي المختصرة فى التجويد و ازيد فيه
ان شاء الله تعالى فوائد لطيفة جليلة من زلة القاري و مسائل شتى و غير
ذلك و سميته لباب التجويد للقرآن المجيد الخ *

The work was composed, as stated by the author at the end, in
Jumâdâ II, A.H. 1065=A.D. 1655.

For the contents of the work see Berlin, No. 531.

Written in fair Arabian Naskh, with quotations from the text in
red.

Not dated; probably 17th century.

No. 1313.

fol. 244; lines 7; size $8\frac{1}{4} \times 5\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

[كتاب فى الوقف]

[KITÂB FI'L-WAQF.]

An index of the pauses to be observed in reading the Qurân
based on the *Kitâb al-Waqf Wa'l-Ibtidâ'* of Abû Ja'far Muḥammad
bin Taifûr as-Sajâwandî (d. A.H. 560=A.D. 1165).

The title of the work and the author's name are not known. In
a note on the title-page, the work is wrongly ascribed to As-
Sajâwandî, who is referred to in the preface in terms used of the dead,
thus:—

و الامام الاجل صدر الاسلام شمس العارفين امام الزمان ابو جعفر بن
طيفور السجاوندى قدس الله روحه وضع الوقف على خمس مراتب وعلى
كل مرتبة اقام برهانا قاطعا و دليلا واضحا *

Beginning:—

الحمد حمدا يكافى نعمه و يمتري مزيدة بعد فاعلم ان
الاهم لقارى القرآن علم [الفصل] و الوصل لان فهم المعنى يقتقر اليه و علماء
المعاني و البيان رحمهم الله جعلوا هذا العلم نهاية الخ *

Following As-Sajâwahdî, the author divides stops into five classes, viz., (i) **اللازم** (ii) **المطلق** ; (iii) **الجانز** ; (iv) **المجوز** ; and (v) **المرخص**.

The main body of the work is arranged according to *Sûrahs*, giving the end of each verse, and stating the class of stop employed in every case.

No other copy of the work is known.

Written in fair *Naskh* ; with some marginal and interlinear notes.

Foll. 238-241 are worm-eaten.

Dated the 6th *Ramaḍân*, A.H. 1109 = A.D. 1698.

Scribe : **حافظ عبد الشكور**.

No. 1314.

fol. 62 ; lines 13 ; size 6×4 ; $5 \times 2\frac{1}{2}$.

غنية الطالبين ومنية الراغبين

GUNYAT AT-TÂLIBÎN WA MUNYAT AR-RÂĠIBÎN.

A treatise on the correct pronunciation of the *Qurân*, by *Muḥammad bin Qâsim bin Ismâ'il al-Baqarî ash-Shâfi'î* **محمد بن قاسم بن اسمعيل البقرى الشافعى** (d. A.H. 1111 = A.D. 1699) ; for some account of whom see No. 1267 above.

Beginning :—

يقول الفقير المعترف بتقصيره الحمد لله على احسانه و
اشهد ان لا اله الا الله وحده لا شريك له تعظيما لشانه النخ *

The author tells us, in the preface, that he wrote this treatise at the request of some of his friends, dividing it into fifteen *Bâb* and a *Khâtimah*, as follows :—

- I. Fol. 2^b. الباب الاول في مخارج الحروف وصفاتها
- II. Fol. 8^a. الباب الثاني في بيان التجويد وموضعه وغايته
- III. Fol. 11^a. الباب الثالث في بيان كل كلمة يجب المحافظة عليها لصعوبتها على الناطق بها *
- IV. Fol. 11^b. الباب الرابع في بيان احكام الرء واللام
- V. Fol. 13^b. الباب الخامس في بيان المثليين المتقاربين و المتجانسين من الكلمات التي يجب الادغام فيها لجمع القراء *

- VI. Fol. 14^a. الباب السادس في بيان اللام القمرية والشمسية واللام
الفعل *
- VII. Fol. 15^b. الباب السابع في بيان الظاء من الضاد في حروف
تقع بعد الضاد والطاء *
- VIII. Fol. 19^b. الباب الثامن في بيان احكام النون الساكنة و
التنوين والميم الساكنة *
- IX. Fol. 23^b. الباب التاسع في بيان المد والقصر
- X. Fol. 26^b. الباب العاشر في بيان الوقف والابتداء
- XI. Fol. 32^a. الباب الحادي عشر في بيان هاء الضمير و البداءة
بهمزة الوصل *
- XII. Fol. 33^b. الباب الثاني عشر في بيان الوقف على اواخر الكلم
من روم و اشمام و غير ذلك *
- XIII. Fol. 36^b. الباب الثالث عشر في بيان حكم الوقف على بلا و كلا
- XIV. Fol. 41^a. الباب الرابع عشر في بيان من امر بكتابة المصاحف
ومن كتبها وعدة المصاحف التي كتبت *
- XV. Fol. 47^a. الباب الخامس عشر في بيان المقطوع والموصول
الخاتمة في بيان كلمات كتبت بالتاء المجزورة وفي
جملة من المرسوم *

Another copy of the work is noticed in Cairo, vol. i, p. 111.

Written in fair Naskh.

Not dated; probably 18th century.

No. 1315.

foli. 9; lines 23; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

بيان الصحيح والمعتمد

BAYÂN AŞ-ŞAḤÎḤ WA'L-MU'TAMAD.

A pamphlet on the subject of pausing at the letter ء (Hamzah), after the method of Hamzah bin Ḥabīb az-Zayyât (*d.* A.H. 156=A.D. 773; see *Ṭabaqât al-Qurrâ'* by Ad-Dahabî, fol. 22^a); based on the *Hirz al-Amânî* of Ash-Shâṭibî (No. 1221 above) and the *Kitâb an-Nashr* of Al-Jazarî (No. 1243 above).

Author: Shamsaddin Abû 'Abdallâh Muhammad bin Salâmah bin 'Abdaljawwâd, commonly called Abi's-Su'ûd Ibn Abi'n-Nûr ad-Dimyâtî aş-Şakhri ash-Shâfi'î سلامة بن محمد بن سلاطة . ابن عبد الجواد الشهير بابي السعد ابن ابي النور الدمياطي الصخري الشافعي . He was born at Şakhriyah in A.H. 1047=A.D. 1637. After receiving his early education at home from Shaikh Jalâladdin Muhammad bin 'Umar al-Fâriskûrî (*d.* A.H. 1057=A.D. 1647; see *Khulâsat al-Aşar*, vol. iv, p. 82) and Muṣṭafâ at-Tilyânî, he travelled to Cairo to complete his studies under two well-known scholars, viz., (i) Sultân bin Aḥmad al-Mazzâḥî (*d.* A.H. 1075=A.D. 1664) and (ii) Yâsin al-Himṣî (*d.* A.H. 1061=A.D. 1651). Our author made himself known as a great Qârî, and wrote several works on Qirâ'at, Tajwid and other branches of Muhammadan literature. He died at Cairo, on Wednesday, the 16th Jumâdâ II, A.H. 1117=A.D. 1705. See *Silk ad-Durar*, vol. iv, p. 111, and *Tâj at-Ṭabaqât*, vol. xii, part i, fol 110^a.

The preface, which is written by a disciple of the author, begins thus:—

الحمد لله رب العالمين و افضل الصلاة و اتم التسليم على اشرف
المرسلين و بعد فهذه اوراق قليلة نفعها كبير و الاحتياج اليها كثير
في بيان الصحيح و المعتمد المقروء به من طريق الحوز للامام حمزة عند
الوقف على الهمزة تلخيص شيخنا شمس الدين ابي عبد
الله محمد الدمياطي بلدا الشافعي مذهبا الشهير نسبه بالشيخ ابي السعد
[ابن] ابي النور الخ *

No other copy of the work is known.

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1316.

fol. 20; lines 22; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

رسالة في مشكلات القراءات

RISÂLAH FÎ MUSHKILÂT AL-QIRÂ'ÂT.

A short treatise dealing with some difficult points in the correct reading of the Qurân, by Abu's-Su'ûd Ahmad bin 'Umar al-Isqâ'î al-Hanafî الاسقاطي الحنفى (d. A.H. 1159=A.D. 1746); for some account of whom see No. 1301 above.

Beginning:—

يقول العبد الفقير الى عفو ربه الجلي و الخفي احمد بن عمر
الاسقاطي الحنفى نحمدك اللهم حمدا كافيا في تيسير الهداية
و نهاية الارشاد النج *

The author tells us, in the preface, that he wrote this treatise in answer to some questions put to him by Al-Wazîr 'Abdallâh bin Muṣṭafâ bin Muḥammad.

The work is divided into 43 *Mas'alah* (questions). The answer to each question is distinguished by the word الجواب.

The colophon reads thus:—

تمت الرسالة المسماة بالاسئلة للاستاذ الاعظم و المحقق الافخم استاذ
استاذنا العلامة الاسقاطي نفعا الله بامداداته و اعاد علينا و على المسلمين
من و ابل نفحاته *

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1317.

fol. 125; lines 12-24; size $8\frac{1}{2} \times 7$; $6\frac{1}{2} \times 5$.

(Eight separate works bound together.)

fol. 1^a-10^b.

I.

رسالة ترتيل القرآن

RISĀLAH TARTÎL AL-QURÂN.

A treatise on the correct reading of the Qurân, by Abû Sa'îd Muḥammad bin Muṣṭafâ bin 'Uṣmân al-Khâdimî al-Qâdimî ابو سعيد محمد بن مصطفى بن عثمان الخادمي القادمي a Sûfî belonging to the Naqshbandîyah order. He died in A.H. 1168 = A.D. 1754. See Brock., vol. ii, p. 351.

Beginning:—

الحمد لله الذي جعلنا من اهل القرآن و جعل تلاوته و ترتيله افضل طاعة اهل الايمان و بعد فلما كان قراءة القرآن افضل الطاعات على الاطلاق بالاتفاق و قد كان رعاية آدابه و شرائط ترتيله كالشريعة المنسوخة فى الاقطار و الافاق بذلت وسعي بجميع ما يتعلق بذاك من الكتب المعتبرة النخ *

For the contents of the work see Berlin, No 533.

Written in Arabian Naskh.

Not dated; probably 17th century.

fol. 13^a.

II.

حكاية مريم الصائمة مع عبد الله

HIKĀYAT MARYAM AŞ-ŞĀMITAH
MA'A 'ABDALLĀH.

An anecdote regarding a certain Maryam and her replies to the questions of 'Abdallāh bin al-Mubārak.

Beginning:—

قال عبد الله بن المبارك سافنى الحج الى بيت الله تعالى الحرام و زيارة قبر النبي صلى الله عليه و سلم قال بيئما انا سائر فى الطريق و اذا انا بامرأة عليها مرقعة من شعر النخ *

foll. 13^a-19^a.

III.

باب وقف حمزة و هشام على الهمزة

BÂB WAQF ḤAMZAH WA HISHÂM
'ALĀ'L-HAMZAH.

A tract on the subject of pausing at the letter ء (Hamzah), according to the methods of Ḥamzah (A.H. 156=A.D. 773) and Hishâm (d. A.H. 245=A.D. 859).

By an anonymous author.

Beginning:—

الحمد لله رب العالمين باب وقف حمزة و هشام على
الهمزة وهو باب مشكل يحتاج الى معرفة تحقيق مذاهب اهل العربية
و احكام رسم المصاحف العثمانية *

The tract is arranged according to Sûrahs of the Qurân.

No other copy of the tract is known.

Written in fair Naskh.

Dated A.H. 1221=A.D. 1873.

foll. 24^a-31^a.

IV.

[كتاب فى التجويد]

[KITÂB FI'T-TAJWÎD.]

A short fragment of a Turkish work on the correct pronunciation of the Qurân. It opens abruptly thus:

ذرات يادن حكمة مد بدل واقع *

foll. 34^b-49^a.

V.

فيوض الاثقان فى وجوه القرآن

FUYÛḌ AL-ITQÂN FÎ WUJÛḤ
AL-QURÂN.

A treatise on the various readings of the ten eminent Qurân-readers, by Ḥamdallâh bin Khairaddîn al-Qârî. حمد الله بن خير الدين . القارى .

Beginning:—

الحمد لله الذي زين السنة القراء بحلية التلاوة الخ *

In the preface, the author enumerates his previous compositions, as follows:—

- (i) عمدة العرفان في وصف حروف القرآن
- (ii) بيان الفاظ الاعيان
- (iii) نظم الجمان في تجويد القرآن
- (iv) رسوخ اللسان في حروف القرآن
- (v) تصريح الرموز في القراءات العشرة
- (vi) شرح تصريح الرموز المسمى بتشريح البروج

The author's name is not found in the MS.; but as the '*Umdat al-'Irfân fi Waṣf Hurûf al-Qurân*' is mentioned as one of his compositions, it is almost certain that he is no other than Ḥamdallâh bin Khairaddin, a distinguished Qârî of Constantinople, who held the post of Khaṭîb in the Ayâ Sûfiyah Mosque in the time of Sultân Sulaimân I (A.H. 926-974=A.D. 1520-1566). See Hâj. Khal., vol. iv, p. 261, and Brock., vol. ii, p. 438.

In the beginning the author explains the terms and abbreviations he has made use of in this work, and arranges the rest according to Sûrahs of the Qurân.

No other copy of the work is known.

Written in cursive Naskh.

Not dated; probably 17th century.

foll. 50^a-50^b.

VI.

شرح المقدمة الجزرية

SHARḤ AL-MUQADDIMAT AL-JAZARÎYAH.

One *Faṣl* from the commentary on *Al-Muqaddimat al-Jazariyah*, by Khâlid bin 'Abdallâh al-Azharî (d. A.H. 905=A.D. 1499), dealing with the correct pronunciation of the letters of the Arabic alphabet.

Beginning:—

كتاب شرح الجزرية في ما يجب معرفة المقرية تأليف الشيخ الامام العالم

العلامة الشيخ خالد بن عبد الله الازهري المعروف بنفسه بالواد

فصل في بيان صفات حروف الهجائية الخ *

For other copies see Berlin, No. 515; Gotha, Nos. 565-6; Leyden, No. 1643; Escur., No. 521, v; and Bodl., vol. ii, No. 232, iv.

Written in Arabian Naskh.

Dated A.H. 1144=A.D. 1732.

fol. 52^b-60^a.

VII.

باب وقف حمزة وهشام على الهمزة

**BÂB WAQF ḤAMZAH WA HISHÂM
'ALA'L-ḤAMZAH.**

Another copy of the third treatise, beginning as the other.
Written in rough Naskh.

Dated A.H. 1173=A.D. 1760.

Scribe : عمر بن نصوح.

fol. 60^b-125^a.

VIII.

قرة العين

QURRAT AL-'AIN.

A treatise on the *Fathah* and *Imâlâh*, by Ibn Qâṣih al-'Uḍrî (d. A.H. 801=A.D. 1398). See No. 1292 above.

Beginning:—

قال ابو البقاء علي بن عثمان بن محمد بن الحسين العذري اما بعد
حمد الله رب العالمين والصلوة والسلام على سيدنا محمد خاتم النبيين و
آله وصحبه اجمعين فان هذه سميتها قرة العين و جمعت فيها المشهور من
الفتح و الامالة و بين اللفظين النخ *

Written in fair Naskh, with the headings in red.

Dated A.H. 1174=A.D. 1761.

Fol. 23^b contains a short extract from the *Tahbir at-Taisir* of Al-Jazarî (No. 1220 above). Fol. 11^a-12^b, 19^b-23^a, 31^b-34^a, 49^b and 51^a-52^a are blank.

No. 1318.

foll. 12; lines 21; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

غاية الفلاح

ĠĀYAT AL-FALĀḤ.

A pamphlet on the subject of pausing at the letter ء (Hamzah), according to the method of Ḥamzah bin Ḥabīb az-Zayyāt (d. A.H. 156=A.D. 773).

The full title of the work, as given on the title-page, is as follows:—

كتاب غاية الفلاح في وقف حمزة بالوجه الصحيح *

The author does not reveal his name; but from the words: بلغنى الله و آياته و المسلمين جميع الاماني (may God fulfil all desires of mine, his and other Muslims!), which are used after the name of 'Abdaljawwād al-Maidānī, who is referred to as one of the commentators on the *Hirz al-Amānī* of Ash-Shhātībī (No. 1221 above), it is evident that the author was a contemporary of 'Abdaljawwād al-Maidānī, who flourished in the latter part of the twelfth century of the Hijrah. The author further states that he learnt Qirā'at from Aḥmad al-Baqarī, a disciple of Muḥammad al-Baqarī (who died in A.H. 1111=A.D. 1699; see Brock., vol. ii, p. 327).

Beginning:—

الحمد لله الكريم المتعال صاحب الجود و الانضال و الصلاة و السلام
على سيدنا محمد و الصحب و الال و بعد فقد نصب الله ائمة
لفهم قرآنه و خصهم منه بعفوة و غفرانه النج *

The author tells us, in the preface, that the present pamphlet is really a reproduction of the *Khâtimah* (epilogue) of the *Kitâb an-Nashr* (No. 1243 above), with some additions of his own.

No other copy of the pamphlet is known.

Written in Arabian Naskh; with some marginal notes in the same hand as the text.

Not dated; probably 18th century.

No. 1319.

foll. 8; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

رسالة الند و النشر على الاسئلة العشر

RISÂLAT AN-NADD WA'N-NASHR
'ALA'L-AS'ILAT AL'ASHR.

A pamphlet in which the ten questions, connected with the correct reading of the Qurân, are fully discussed and answered by Muḥammad al-Bulaidi at the instance of his teacher, Shaikh Aḥmad al-Baqarî.

Beginning:—

حمدا لك يا من انار قلوبنا بسواطع آيات و بعد فقد
ورد في هذا الزمان ما تمتحن به الاذهان والمخاطب بها
..... مولانا احمد الانعال ابو السماح البقري لازالت ثمرات التحقيق
تجنى من جفات وجذات علومه و كنت اذ ذاك حاضرا
مجلسه فنارانيه بعد ان تصفحه مشيرا الي بالكتابة عليه حين رآه غير
محتاج اليه مع ما فيه من مزيد الاشتغال و اخذتها منه
بقصد النظر اليها فاتاح الله بما يسره من الكتابة الخ *

The author, whose full name is Muḥammad bin Muḥammad al-Bulaidi al-Mağribî al-Mâlikî المكي المغربي المالكي, was born in A.H. 1096=A.D. 1685, and was a learned doctor of the Mâlikî school. He came from Mağrib to Egypt, and settled down at Cairo. Of all the masters whose lectures he attended, the most eminent, according to Silk ad-Durar (vol. iv, p. 111), was Muḥammad bin Qâsim bin Ismâ'il al-Baqarî (d. A.H. 1111=A.D. 1699). Besides the present work and those mentioned by Brock., vol. ii, p. 331, he wrote glosses on Al-Baidâwî's commentary on the Qurân and Al-Ashmûnî's commentary on the *Alfiyah*. He also wrote a large work, describing the manner in which various verses of the Qurân were collected and arranged. He held the post of professor at the Jâmi' al-Azhar, where he delivered lectures on Al-Baidâwî's commentary on the Qurân, which were attended by not less than two hundred students, including the great Sûfî 'Abdalwahhâb al-'Afifi (d. A.H. 1172=A.D. 1758). He died at Cairo in A.H. 1176=A.D. 1762. See Silk ad-Durar, vol. iv, p. 110; Tâj at-Ṭabaqât, vol. xii, part ii, fol. 132^b; and Brock., vol. ii, p. 331.

The questions are introduced with the word قال and the answers with the word قلت.

No other copy of the work is known.

Written during the author's life-time in elegant Arabian Naskh.

Dated A.H. 1134 = A.D. 1722.

Scribe : محمد جار الله الخناني المالكي الشاذلي الاشعري .

No. 1320.

fol. 6 ; lines 23 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

ارجوزة الاطفال النافعة للنساء و لرجال

URJÛZAT AL-AṬFÂL AN-NÂFI'ATU
LINNISÂ'WA'R-RIJÂL.

A pamphlet discussing the rules regarding the letters م, ل, ن and ن.

By As-Sayyid 'Alî, better known as Yasîr الشهير بيسير, a writer of the 12th century of the Hîjrah.

Beginning :—

الحمد لله رب العالمين و بعد فهذه ارجوزة قريبة مرضية
مشملة على احكام النون الساكنة و التنوين و اللام الفعلية و القمرية و الشمسية
و الميم المشددة و النون كذلك و الميم المخففة خالية من مخارج
الحروف و الصفات التي ذكرها علماء القراءات نفعا الله ببركاتهم و
ساذكروها لك بابا بابا لتسهل عليك النعم *

The above quotation will give a clear idea of the contents of the pamphlet, which is divided into seven Bâb, as follows :—

1. باب الاستعاذة ; 2. باب البسملة ; 3. باب الاظهار ; 4. باب الانقلاب ;
5. باب المد ; 6. باب احوال الميم ; 7. باب الاخفاء ;

The pamphlet was completed, as stated by the author at the end, on Thursday, the 8th Rabî 'II, A.H. 1154 = A.D. 1741.

No other copy is known.

Written in fair Arabian Naskh, with the headings in red.

Not dated ; probably 18th century.

Scribe : السيد ابراهيم الرينبي المرنجي .

No. 1321.

foll. 34; lines 27; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

شرح عمدة المفيد

‘SHARḤ ‘UMDAT AL-MUFÎD.

A commentary on the ‘*Umdat al-Mufîd Wa ‘Uddat al-Mujîd*, a metrical treatise on the correct pronounciation of the Qurân, by ‘Alamaddîn Abu’l-Ḥasan ‘Alî bin Muḥammad as-Sakhâwî (d. A.H. 643=A.D. 1245), who composed it on the same lines as the *Qasîdah Râ’iyah* of Abû Muzâḥim Mûsâ bin ‘Ubaidallâh bin Yaḥyâ al-Khâqânî (d. A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator’s name is not known.

Beginning:—

الحمد لله الذي شرفنا بحفظ كتابه ووفقنا لتجويده و اعزاه و صلاته على

من انزل القرآن بلسانه و اختاره لتبليغه و بيانه النعم *

The correct title of the text, as given by Hâj. Khal., vol. iv, p. 266, is عمدة المفيد و عدة المجيد في معرفة لفظ التجويد; but the author of the commentary, in his short prefatory note, entitles it عمدة المجيد في النظم و التجويد.

Comments on the text are preceded by a *Muqaddimah*, divided into five *Faṣl*, as follows:—

- | | |
|----------------------------|---|
| I. Fol. 1 ^a . | الفصل الاول في تعريف التجويد |
| II. Fol. 2 ^b . | الفصل الثاني في مخارج الحروف |
| III. Fol. 3 ^a . | الفصل الثالث في بيان ما يعرف به مخرج الحرف |
| IV. Fol. 3 ^b . | الفصل الرابع في صفات الحروف |
| V. Fol. 4 ^b . | الفصل الخامس في انقسام هذه الصفات الى مميز و محسن و ذي قوة و ذي ضعف * |

The colophon reads thus:—

فهذا ما يسره الله عز و جل على هذه القصيدة على سبيل الاختصار و هو بحمد الله وان صغر حجما فقد كيف و ملئ علما و الله تعالى يجعله وسيلة الى عفوة و غفرانه و سببا الى رحمته و رضوانه انه ارحم الراحمين *

No other copy of the work is known.

Written in cursive Naskh, with quotations from the text in red.

Dated A.H. 1273=A.D. 1855.

Scribe : عمر بن المرحوم احمد الدمهوجي.

Foll. 33^b-34^a contain the following appendices :—

I. An extract from the *Malhamatu Dāniyāl* (see Berlin, No. 5912), dealing with the natural and supernatural accompaniments of the moon-eclipse.

II. An extract from the *Husn al-Muhādarah* of As-Suyūṭī, dealing with comets.

III. A note explaining a question of divorce, based on the saying of *Shaiḫ* al-Islām ‘Alī aṣ-Ṣa‘īdī al-‘Adawī al-Mālikī al-Azhārī (d. A.H. 1189=A.D. 1775; see *Silk ad-Durar*, vol. iii, p. 206).

